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January 18, 1995

Dr. Samuel Moffett
Princeton Theological Seminary
150 Leabrook Ln.
Princeton, NJ 08540

Dear Dr. Moffett:

William Carey Library is publishing a new edition of William Miller's book *My Persian Pilgrimage*.

I have been informed by William McE. Miller, Jr., that you have agreed to write the foreword for the new edition. Please let me know if you have agreed and/or are still willing to write the foreword and, if so, when you will be able to get the finished foreword to us for inclusion in the book.

We look forward to hearing from you soon.

Sincerely,

Jone M. Bosch
Editorial Assistant

10

1995

FOREWORD

My Persian Pilgrimage, by William McElwee Miller.

It is a privilege to welcome with this brief foreword a new edition of My Persian Pilgrimage by William McElwee Miller.

Dr. Miller came from the "generation of giants" that gave as its legacy to church history the greatest single Christian movement of the last two centuries--the modern missionary movement. His own life span of a hundred years covers half of that whole period, and this book is his moving account of a spiritual missionary pilgrimage in the most evangelistically impenetrable mission field on earth, the Muslim world.

Miller was a giant in faith, but more like David than a Goliath. A young, inexperienced student barely out of seminary volunteered to meet the challenge of the largest single anti-Christian religion in the world. On the eve of his departure for Persia he wrote, "The work is too big for me--but should it be [God's] will that I undertake it, looking to Him for strength I'm willing to go." So he picked up his slingshot--the Word of God, and his pebbles--the promises of God, and went forth without fear to meet Islam. A David against Goliath, but in faith a giant.

He was also giant in prayer. Earlier, trying to decide whether or not he was really called to be a missionary, he had written in his Journal, "During the coming year I must learn to make prayer the natural breathing of my soul". So he prayed for a clear call, and after ten days of prayer, the call came, and he wrote with joy, "God has called me to foreign work..and nothing but a [clearer] call should turn me aside from it".

It was this empowering combination of faith and prayer that then made him a giant as an evangelist. Not in the way of numbers. History teaches that mass movements to Christ will rarely if ever happen in Muslim lands. He was content and most comfortable with one-on-one conversation, speaking gently and

compassionately with individuals whom he longed to bring in faith and joy to Jesus Christ as Lord and Savior. But he was fearless. He was not afraid of larger meetings even in a hostile environment, though courteously careful to avoid giving offense. He spoke at the first evangelistic meetings ever organized in modern Iran to which Muslims were invited. And when, as in America, he was asked to speak at even larger meetings, he could hold college students by the thousands spellbound by his great booming voice, his passion for Christ and the world mission to which Christ calls his disciples, and by the transparent sincerity of his convictions.

He was a equally skillful in using literature to communicating gospel truth to the socially elite and the unbelieving educated. His refutations of Baha'ism (an offshoot of Shi'ite Islam) are classic. And his books in defense of the Christian faith have, in one form or another, been translated and published in nine or more languages of Muslim Central Asia.

But I think he will be best remembered in Christian history not as a giant--that would embarrass him--but simply as a missionary who knew that his vision, like his Lord, was greater than himself.

His vision combined a challenge to the church with his own personal response to "the only one of the great religions of the world which came into existence after Christianity", Islam. It is the only one also which claims to take the place of Christianity as the one true religion of the world. In his day it was the religion of one-seventh of the world's population; today the proportion is nearer one-fifth. Miller kept challenging the church with the disturbing fact that it the religion more neglected by Christian missionaries than any other of the world's religions.

Few other men in our time have been willing to face that challenge with as much integrity and passion and perseverance as William Miller. "When God saw William Mcelwee, said one colleague at his memorial service, "He saw a giant. But Miller never made the fatal mistake of seeing himself in that

way. Browsing through his Journal, which his son had loaned to me, I came across Miller that challenge with the integrity and passion, William this memorable passage, which as much as any other reveals the secret of his pilgrimage:

"I feel that I have done almost nothing to justify me in calling myself a 'missionary', for I have lived along in a very easy-going, commonplace way... But in spite of my being an unfruitful branch, God has not cut me off. May He use the knife on me that I may become fruitful...

"I want above all to know Christ better. I want..., like Paul, to press on to explore the unfathomable depths of the wisdom and love of the Son of God... I must come to love the people of Persia more and have a greater passion...to bring them to the One who can save them... and to this end I must be more faithful in my prayers."

That is what My Persian Pilgrimage is all about, and a second edition of this classic is a fitting tribute to a Christian pilgrim with whom our own self-satisfied generation needs renewed acquaintance.

Samuel Hugh Moffett
Princeton, N. J., 1995

Dictator - S. H. MOFFETT - Feb. 8, '95

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⑥ ~~Ms. Margaret M. Acton,~~

Sam Miffett - letters dictatum Feb. 21, 1995

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Beijing, China 100004
- (2) Ms. Helen B. Tieszen, 5105 W. 45th St, Apt. #9
Sioux Falls, S.D. 57106
- (3) Dr. Soo-Am Park, Ph.D., Presbyterian College + Theological Seminary
353 Kwangjang-Dong, Sungdong-ku, 133-756 Seoul, Korea
- (4) ~~The Rev. Thomas M. Geome, Jr.~~
~~The Rev. Donald R. [unclear]~~ First Presbyterian Church
904 Fayetteville Rd., Rockingham, NC 28379
- (5) ~~And~~ Mr. Frank J. Wollong, World Missions Comm., First United Presbyterian Church
217th St. and 94th Road, Queen Village, NY 11428 [(466-0756)]
- (6) Ms Margaret M. Acton, Centre for the Study of Christianity in the Non-Western World
University of Edinburgh, New College, Mound Place
Edinburgh EH1 2LX, U.K.
- (7) Mrs. Agnes B. Knight, 310 Bluff Pointe Rd., Harriman, NY 37748-8809

February 27, 1995

Ronald R. Meyers, Ph.D.
Haggai Institute,
China World Tower, Suite 2630
1 Jianguomenwai Dajye,
Beijing, China 100004

Dear Ronald:

Thank you very much for the letter from Peking. I am delighted to find that you are out there, moreover, I spent two very happy years in Chinese language study, and at Yenching University. I think the old Yenching campus is now administrative center of Beijing University.

I taught at Yenching in 1948 and 1949 and then went down to Nanking Theological Seminary for two more years. One of these days I hope to get back both to Nanking and to Peking. And there is a slight possibility that I might be coming out to Asia in the Fall. If I get to China, I will surely look you up.

We had an exchange professor here last year who said that Beijing University had received permission to open a Dept. of Christian Studies. He is a philosopher and not a Christian but he is very much interested and feels that the University will be impoverished if it did not know something about the intellectual roots of Christianity. I am hoping that department will be open before long and that would be another thing I will want to see should I get to China. He tells me that it might be located on the Old Yenching campus.

Power to you in your good work and I hope that we will not lose contact with you.

Sincerely yours,

Samuel Hugh Moffett

P.S. Yours was a good dissertation on Confucian morality and marriage.

SHM/dms

February 27, 1995

Ms. Helen R. Tiezen
5105 W. 45th St.
Apt. #9
Sioux Falls, SD 57106

Dear Helen:

I was pleased a few weeks ago to run into a student who said he had met you in Sioux Falls from 1989 to 1994, -- at least sometime between those two years. He was very much impressed with how much you knew about Korea and asked if I knew you and I said I certainly did, lost contact with you and he very kindly gave me your address.

How are you after all these many years? How long have you been in Sioux Falls? Do you ever get back to Korea? I am hoping to get back this Fall. The Seminary wants me to come for the dedication of some of their new buildings of their big building campaign. They had 1,250 applications for the M.Div. entering class for this next month.

We have a large Korean contingent in our own student body here at the Seminary. Between 85 and 95 of our 850 students are either Korea-born Koreans or Koreans born here in America. They are a very vital part of our student body, and are continually a challenge to our American students, both in their commitment to the Christian faith and their willingness to work hard in their studies.

If you ever get East, be sure to look us up. Eileen joins me in sending you our love.

Cordially yours,

Sam

SHM/dms

February 27, 1995

The Rev. Thomas M. Groome, Jr.
904 Fayetteville Road
Rockingham, NC 28379

Dear Rev. Groome:

I find on my desk among other letters an envelope without the letter which makes me wonder whether I ever answered your good letter asking me to speak some time ago. I made a notation on the letter that I could not accept your kind invitation, but cannot remember actually answering it in which case I must apologize for keeping you waiting for so long.

I have cut back sharply on my speaking schedule this year because I have a deadline approaching on the publication of volume 2 of my A History of Christianity in Asia. In any case, I am very sorry that I will not be able to be with you. I have not been able to accept engagements for some time for anything but one or two days on a weekend.

I am so pleased that you are interested in missions and are holding a missions conference. I enjoy them and hope some day to be able to have a share in one of yours.

Sincerely,

Samuel Hugh Moffett

SHM/dms

February 27, 1995

Soo-Am Park, Ph.D.
Presbyterian College and Theological Seminary
353 Kwangjang-Dong
Sungdong-Ku, 133-756
Seoul, Korea

Dear Dr. Park:

Thank you very much for your good letter. I am so happy that the faculty is putting out a collection of works in honor of Professor Chae Woon Na on the occasion of his retirement in 1997. I am honored to be asked.

I very much would like to be a part of this effort, but I am working under a very tight publishing schedule for volume two of my "History of Christianity in Asia." I do not have an article at the moment ready for publication, and probably would not have time to write a new one. What is the deadline for the receipt of manuscripts? Perhaps I could find something I worked some time ago which would be suitable. Would that be all right?

I am so pleased with the good news from the Seminary there in Kwangjang-dong. You have a very fine faculty and an excellent president and I am proud to be part of the Seminary and of its future. Please give my best regards to the faculty and staff.

Sincerely yours,

Samuel Hugh Moffett

SHM/dms

February 27, 1995

Mrs. Agnes B. Knight
310 Bluff Point Road
Harriman, NY 37748-8809

Dear Agnes:

As President of the Class of 1938 I have been thinking of some of our colleagues who have left us to be with the Lord this last year, and I wanted to write to let you know how much we loved your late husband, James Knight.

I remember him as _____ when he was a member of the Excelsior Literary Society with my brother Howard Moffett. I belong to Aristonian. Those were great days and Wheaton was very good to all of us. It gave us a thorough education and a sound foundation in Scripture and the Christian faith. (ed)

We will all remember, those days with great gladness. On behalf of our class, the rest of our class joins me in wishing you God's peace and comfort in the years ahead.

Sincerely yours,

Samuel Hugh Moffett

SHM/dms

March 2, 1995

Ms. Margaret M. Acton
Center for the Study of Christian in the Non-Western World
University of Edinburgh
New College, Mound Place
Edinburgh EH1 2LY
United Kingdom

Dear Ms. Acton:

Thank you very much for the further information you sent me from computer services on accessing the IRM Bibliography. I thoroughly enjoyed the hospitality of the World Center on our visit to Edinburgh in September. I will hope to be back again perhaps event this year. It will be good to be with Edinburgh friends again.

Again, thank you very much for keeping me up to date on the IRM Bibliography.

Sincerely yours,

Samuel Hugh Moffett

P.S. The Princeton Theological Seminary Fax # is 609 497-1826

SHM/dms

March 2, 1995

The Rev. Frank J. Wolling
Chair, World Missions Committee
The First United Presbyterian Church
217th St. & 94th Road
Queens Village, NY 11428

Dear Mr. Wolling:

This is an answer, a late one, to your good letter of December 14, 1994. The day after I received it I had to go into the hospital for a small operation which has turned out very well and from which I am still recuperating.

Thank you so much for your invitation to Queens Village. I believe I have made enough progress to be able to give you at least a tentative agreement on April 2 to speak at your church.

Let me hear from you if that is convenient and by the time I hear I will probably be able to confirm this.

Please let me know a little more about what you would like me to do on that Sunday if the date works out.

Sincerely yours,

Samuel Hugh Moffett

SHM/dms

Ex-missionary Moffett assesses Asian explosion

By Earl Vaughan Jr.
Religion writer

Chinese communists thought they had Christianity beaten back in 1951 when they kicked missionaries like Dr. Samuel Hugh Moffett out of their country.

But Moffett said the communists didn't understand the power of God, and now find themselves threatened by an exploding Christian church within their borders.

Moffett, a retired professor at Princeton Theological Seminary and veteran Asian missionary, shared his story this week at First Presbyterian Church's annual mission conference.

Born in Korea to missionary parents, he served as a missionary to both China and Korea. He's writing a history of Christianity in Asia. The first volume took him to 1500. He's working on volume two.

It was in the latter part of the 1940s, while serving in China, that he came face-to-face with communist oppression.

The government took over the campus of Nanking Theological Seminary, where he was teaching. He stayed on and continued teaching despite a warning from the U.S. State Department to leave.

It was a year later that the crackdown on all religion began.

"I was forced to stop teaching," Moffett said. "We went through indoctrination classes."

Moffett said the government had to have a reason to deport him, so they charged him with embezzling since he was the mission treasurer.

After what he thinks were three days of interrogation and public trial, he was sentenced to immediate deportation.

"When I left China in 1951, there were probably more than 3 million Christians, both Catholics and Protestants," he said.

"Today, I'm sure there are more than 30 million. It's the Christians who are exploding and the communists who are dwindling away."

Moffett said the Chinese communists don't control the church as well as they did because of the freedoms they've allowed. "They vacillate between control and the release of control," he said.

Moffett said the greatest explosion of Christianity in Asia contin-



Staff photo by Marcus Castro

First Presbyterian's Dr. Jay Coker, left, stands in sanctuary with Dr. Samuel Hugh Moffett.

'The largest Pentecostal church in the world, the largest Methodist church in the world and the largest Presbyterian church in the world, all three are in Seoul, Korea, and they're growing at a rate that astounds me.'

— Dr. Samuel Hugh Moffett,
retired missionary

ues to go on in South Korea, where he served as missionary from 1955 until 1981.

He said it's surprising because when North and South Korea divided, it was assumed South Korea would struggle since its economy is based on agriculture. The North was the center of industry.

"It did for awhile," he said. "Then communism, which is supposed to be great on economics, just did everything wrong economi-

cally, as they have in Russia. But the North Koreans don't know that because they're not allowed to know how affluent South Korea has become under freedom."

Or how religious. "The largest Pentecostal church in the world, the largest Methodist church in the world and the largest Presbyterian church in the world, all three are in Seoul, Korea, and they're growing at a rate that astounds me," he said.

Moffett said one of his former

Princeton students leads a congregation of 30,000 in Seoul, and it's not the city's largest church. "That's one of 6,000 Protestant churches in the city of Seoul," he said.

The Korean Christian explosion doesn't stop with the country's borders, Moffett said, as the church has 3,000 missionaries around the world, more than American Presbyterians do.

But the picture in Korea is not all bright, Moffett said. "Korean Protestantism is very much divided, and the divisions are going to hurt us," he said.

Moffett thinks there's room in the mission world for a cooperative effort between Asians and Americans. "We need that fresh blood of the younger church missionary," he said, referring to Asia. "They know how to get around Asia."

"You also need the long-range vision of Western missionaries who have 2,000 years of Christianity behind them."

As mission work prepares to move into the 21st century, Moffett said the Christian church needs to take advantage of technology to share the Gospel message.

He mentioned the upcoming Global Mission by Billy Graham, an old friend of his, as an example.

"Billy Graham has spoken to more people who have not heard the Gospel than a thousand of us missionaries," he said. "The difference is, and he knows this, is he gets that initial hearing, but he goes on. He has to."

"If it's not followed up, it's like the seed that's sown and falls in the thistles. It takes the missionaries to follow up on this great meeting."

Graham is nearing retirement, and there is concern in the Christian world over who will take his place as the global messenger of the Gospel.

"God has a way of filling the vacancy, when we who think we're so important in our generation pass on," Moffett said. "The Lord's going to see to that, but we'll miss him," he said of Graham.

Moffett said the next Graham may not be what people expect. "It might be a Korean. Or it might be a Latin American. There are some great Latin American evangelists."

"But it's God who gives the increase."

International Bulletin

Vol. 19, No. 2
April 1995

“Lausanne”—What Does It Mean for Mission?

For many readers of this journal, the single word “Lausanne” conveys a world of meaning. But this can hardly be expected to be the case for all.

Lausanne is the city in Switzerland where, in July 1974, some 2,700 delegates, at the call of American evangelist Billy Graham, gathered for what was labeled an “International Congress on World Evangelization.” Out of this meeting came the Lausanne Covenant, drafted by Dr. John R. W. Stott. It is a document that took on a life of its own, often compared with and analyzed alongside the 1975 Roman Catholic document *Evangelii Nuntiandi* and the themes discussed at the Fifth Assembly of the World Council of Churches in Nairobi in 1975.

Because the Overseas Ministries Study Center did not begin publishing the INTERNATIONAL BULLETIN until 1977, no full-scale account of the original event is found in our early issues. However, Rodger C. Bassham’s “Mission Theology: 1948-1975” (April 1980) included a well-nuanced summary of the Lausanne Congress. Bassham also pointed out the events and forces dating from the 1960s in the North American evangelical community that led up to Lausanne.

Reports and evaluations of some of the most important consultations and meetings that followed the Lausanne Congress have been reported in these pages: “An Evangelical Commitment to Simple Lifestyle” (4:177-79); “The Thailand Statement 1980” (5:29-30); Robert Coote’s evaluation of Lausanne II, held in Manila in July 1989 (14:10-17); and Valdir R. Steuernagel’s critique “Social Concern and Evangelization: The Journey of the Lausanne Movement” (15:53-56).

And now, in the feature article of this issue, we offer John Stott’s overview of the events and contributions of Lausanne over twenty years. We also have here Stott’s personal assessment of the dangers and weaknesses confronting evangelical missions, despite the Lausanne movement’s valiant efforts and the ideals expressed in its major documents.

What does Lausanne mean for mission? Unity and holism in

Christian witness, resolute affirmation of biblical authority, and the proclamation of Jesus Christ as the unique and only Savior. How far the spirit of Lausanne carries into the third millennium hinges on the new generation’s response to the cautions Stott offers.

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Betsey Stockton: Pioneer American Missionary

Eileen F. Moffett

Born to a slave mother about 1798 in Princeton, New Jersey, Betsey Stockton was the first unmarried woman missionary ever sent by a North American mission agency beyond the borders of the United States.¹ She went to the Sandwich Islands back in 1822, when James Monroe was president of this young Republic.²

We know little about Betsey's family except that her mother was owned by Robert Stockton, one of Princeton's distinguished citizens whose home was "Constitution Hill." Robert was a cousin of Richard Stockton, one of the signers of the Declaration of Independence, and both of them were grandsons of one of the original pioneer settlers of the town. There is no record of Betsey's father at all, and it seems likely that she never knew who he was, though either her father or grandfather was probably a white man, since in her will she describes herself as a mulatto.

But her story, even with some pieces lost, is particularly fascinating because of its precedent-breaking character. A black, a slave, a woman, and the first single woman missionary from North America.

When Betsey was a small child, Robert Stockton gave her as a little servant girl to his oldest daughter, Elizabeth, who was the wife of a Presbyterian minister in Philadelphia named Ashbel Green. The Greens had three sons, Robert, Jacob, and James. James, the youngest, was six years old when, back in Princeton on his grandfather Stockton's farm, the little slave girl, Betsey Stockton, was born.

Much later, Dr. Green, in a letter of recommendation for Betsey, supporting her application as a missionary candidate, wrote: "By me and my wife she was never intended to be held as a slave." Dr. Green was a strong antislavery advocate of his day, as was his Presbyterian minister father before him. Green's letter continued: "We deliberated seriously on the subject of dedicating her to God in baptism. But on the whole concluded not to do

it. Betsey gave no evidence of piety, or of any permanent seriousness till she was near twenty years old. On the contrary, she was, at least till the age of thirteen or fourteen, wild and thoughtless, if not vicious. She always, however, manifested a great degree of natural sensibility, and of attachment to me and to her first mistress; and a great aptitude for mental improvement."³

So we know that Elizabeth and Ashbel Green had discussed the question of her baptism. There was, however, some ambiguity in Presbyterian Church law as to whether believing masters and mistresses who had slave children under their care should see it as their duty and responsibility to baptize them and oversee their Christian nurture—or whether such children might be presented only by believing *parents*.⁴ For whatever reason, the Greens decided not to sponsor her baptism, even though they took seriously their responsibility to instruct and nurture her and their other domestics in Christian faith and life.⁵

Of Betsey's growing-up years we have only snatches of information. We know that she was precocious and, by Dr.

The first single woman missionary from North America was a black former slave.

Green's account, became alarmingly wild and willful. She was treated in their household kindly as a little servant girl, and one for whom they had a growing affection. She was systematically tutored in the academic and spiritual disciplines given their own children.

Elizabeth Stockton Green died in 1807, when Betsey was about nine years old. Betsey stayed on with the family for all but three or four of her childhood and early teenage years. She was included in family prayers and "home-schooled" by Dr. Green, who often heard her catechism lessons, and by his son, James, who took a particular interest in her education. She developed a sisterly affection for James and his older brother, Jacob, and later in Hawaii took pains to collect and send home to Jacob from the

Eileen Moffett, a graduate of Princeton Theological Seminary and missionary in Korea (Presbyterian Church, USA) from 1956 to 1981, taught courses in English and Christian Education at the Presbyterian Theological College in Seoul, served as director of the Korea Bible Club Movement from 1976 to 1981, and is the author of an illustrated book for children, *Korean Ways*. She lives with her husband, Samuel H. Moffett, in Princeton, New Jersey.

island of Maui a number of interesting and unusual specimens of seashells and insects for his scientific research. Betsey showed a great aptitude for learning, although she never had a day of formal schooling in her life. Dr. Green had an extensive library in his home, and the young girl made the most of it.

The family moved to Princeton in 1812 when Ashbel Green took up duties as the eighth president of the College of New Jersey (now Princeton University). He had married a second time in 1809 and was the father of another baby son, Ashbel, Jr. Betsey was away from their household at the time of the move back to Princeton but returned after three or four years. She had been living in the family of Dr. Green's niece in Woodbury, New Jersey, because of Green's worries about the unhealthy influences of Philadelphia city life on this impressionable young girl.

During the winter term of 1814-15 at the college in Princeton, a remarkable and spontaneous "revival of religion" took place under Dr. Green's tenure. As well as reinstating the study of Latin and Greek into the curriculum, Green had organized a College Bible Society and offered regular instruction in the sacred Scriptures, examining the students himself on their knowledge of the Bible. Each Sabbath day the young men of the college and of the theological seminary next door gathered together at Nassau Hall for worship. When the revival broke out in early 1815, the atmosphere of community life among the students was greatly affected for good, and this eventually spilled over into Betsey's life. She attributes her conversion, though, to the ministry of a seminary student, Eliphalet Wheeler Gilbert, over a year later, in the summer of 1816, while sitting in the gallery of Princeton's First Presbyterian (now Nassau) Church.

The session minutes of that congregation record that on September 20, 1816, "Betsey Stockton, a coloured woman living in the family of the Rev. Dr. Green, applied for admission to the Lord's table." The session was satisfied as to the evidence of what they called her "experimental acquaintance with religion" and her good conduct and agreed to receive her into full communicant membership.⁶ She was publicly baptized at that time and admitted to the Lord's Table. It was sometime either that year or within the next two years that she was legally manumitted by Dr. Green.

Betsey's Growing Interest in Mission

Betsey's maturing Christian faith gradually gave form in her mind to a sense of the duty that Christians bear toward the "lost" of the world. This was a clear reflection of the American evangelical faith of her times represented by Dr. Green, by the seminary students who were her Bible teachers, and by her own pastor in the First Presbyterian Church in Princeton. All of them shared this Christian worldview, which was grounded on the premise of the love of God in Jesus Christ for the whole world—and the conviction that salvation is found only in Christ. Betsey believed with all her heart that it is the sacred duty of Christians to offer themselves in humble obedience to God's call to carry out his plan of salvation through Jesus Christ for the world.⁷ This persuasion soon blossomed into a desire to go to Africa as a missionary. Some of her friends opposed her plan, but she continued to read and study, hoping for such an opportunity.

During this time she started a little class of instruction for several black children of the Princeton community. And for about a year and a half she was a member of a Sabbath school class taught by a seminary student, Michael Osborn, who was impressed by her serious scholarship. When eventually called upon for a letter of recommendation, he wrote: "She has a larger

acquaintance with sacred history and the Mosaic Institutions than almost any ordinary person, old or young, I have ever known." (He explained that by "ordinary" he meant one not a member of the clergy or a candidate for the ministry.) Osborn went on to say: "I recollect a multitude of instances where, for my own information, I have questioned her about some fact in Biblical history, or some minute point in Jewish antiquities, and have immediately received a correct answer."⁸

Dr. Green was not among those who tried to discourage Betsey's missionary ambitions, although he must have wondered what opportunity she might ever have for such a commission, particularly as a single woman.

American Protestants were not yet ready to send single women overseas without a protector. There were all kinds of problems to overcome in even considering such a radical step. For one thing, there was the danger that a single woman, who would be expected to live in a married missionary's home, might be imposed upon to act as little more than a domestic servant or built-in baby sitter. And there was also the risk that the people among whom they worked would assume that the male missionary kept two wives.⁹

Betsey Stockton and a Princeton Seminary student, Charles Stewart, had been acquainted for several years, since he had been in and out of the Greens' home often from his earliest days as a college student. Stewart had been one of those converted during the period of spiritual awakening among the students in 1815, and he attributed to Dr. Green's preaching and counsel the first effectual turning of his heart to the Lord and to a missionary purpose.

When Betsey learned that this young friend and his bride-to-be were going out as missionaries to the Sandwich Islands, her heart must have skipped a beat in wondering whether it might be possible for her to accompany them. She was well trained in domestic concerns, had skills as a nurse through useful life experience, and was also well prepared as a teacher, though without a day of public instruction in her life, apart from that received at home and church. But the possibility of her accompanying the Stewarts as a missionary must have seemed at first preposterous.

Nevertheless, on September 3, 1821, Dr. Ashbel Green wrote a letter to the secretary of the American Board of Commissioners for Foreign Missions recommending Charles Stewart as a missionary candidate and, as he noted in his diary, another "one for my Betty."¹⁰ "She had saved her wages," he said, "by which, with some small assistance from myself, she was able to prepare her outfit for the mission."¹¹

We can only guess at the negotiations that had been taking place in designing the innovative plan that resulted in her trailblazing appointment. While the "mission family" concept was not guaranteed to forestall a possible misunderstanding about a missionary keeping two wives, it did at least provide protection and security for a single woman. The arrangement agreed upon was that Betsey would become part of Charles and Harriet Stewart's family.

Stewart had graduated from Princeton Seminary in 1821 and was married in June of 1822. Five months later, on November 19, the Stewarts and Betsey, bound as a family in this unique but happy association, joined the little band of eleven other missionaries and four native islanders leaving American shores to go as the first reinforcements to the Sandwich Islands mission established by its pioneers three years earlier. These islands, which we now call Hawaii, were discovered by Captain James Cook in 1778 and named for the Earl of Sandwich, who had invented one of the

most enduring fast foods of the Western world. The mission was under the direction of the American Board of Commissioners for Foreign Missions, with its headquarters in Boston. This board, known as the ABCFM, was the joint missionary agency of the Presbyterian and Congregational churches in America at that time.

It was still true then, and for quite a while longer, that only the ordained men had a vote in the mission and were officially appointed "missionaries." Wives and single women were "assistant missionaries," without vote. But it only fair to say that the same was true for a time, of unordained men such as physicians and printers. And one of the reasons for that was undoubtedly the fact that American evangelical Christians between 1810 and 1840 considered the proclamation (i.e., preaching) of the Gospel to be the highest priority in missions. Wives, teachers, physicians, and other workers were important partners to the preachers, but in a secondary role.¹² It was the preachers who most unequivocally bore the name "missionary." So, it was as a member of a "mission family" that Betsey's dream of becoming a missionary, even an "assistant missionary," was worked out.

Betsey's appointment was carefully worded to define her status. The official document, still in the ABCFM archives, spelled out the essentials of this unusual appointment. Among other stipulations, it read: "She is to be regarded and treated, neither as an equal nor as a servant, but as a humble Christian friend."¹³ The wording may have been a bit ambiguous but not paralyzingly so. And by this distinctive appointment Betsey Stockton became a missionary.

In the first letter that Betsey wrote home to Dr. Green during the long five-month voyage, she confessed to "the most death-like sickness I ever felt in my life, occasioned by the motion of the ship. Every person in the mission, except Mr. Stuart and Kermoola [one of the returning islanders], was sick at the same time. The weather became very boisterous . . . I am happy to tell you that since I left home, in all the storms and dangers I have been called to witness, I have never lost my self-possession. This I consider as a fulfillment of the promise that as my day is, so my strength shall be. But we have not yet come to the most trying part of the voyage. We are now near the coast of Africa, and I fear I shall not act the Christian, in the thunder storms which are to be expected there."

She continued: "I wish it was in my power to give the ladies of your family some account of our manner of living . . . sometimes in imagination, I visit them in the night, and get a piece of bread; for there is nothing I have wanted so much since I left home, of the provision kind, as bread. Ours is pilot-bread and crackers, and by using them in our seasickness I took a dislike to them. But we have pudding, boiled rice, and mush once a week, and beans, potatoes, boiled onions, fruit, etc. The cook, however, is a dirty man, and we are obliged to eat without asking questions. While I was sick, they gave me a mug of chicken soup—the grease, the pepper, and the feathers, floated together on the surface." She went on to describe their sleeping arrangements and how her hammock pitched and rolled. "Whenever my head went to leeward and my feet to windward, which was the case every five minutes, it made me very sick . . . The second night the ship rolled without pitching, and I was thrown back and forth as fast as I could go, until about 12 o'clock at night, when . . . I was thrown up, first against the ceiling and then on the dining table . . . The water running on the deck, and the trunks falling in the cabin, allowed me to think very little of myself."¹⁴

Later on a calmer day she wrote in her journal, "If it were in my power I would like to describe the phosphorescence of the

sea. But to do this would require the pen of a Milton: and he, I think, would fail, were he to attempt it."¹⁵

Finally the long five-month voyage ended, and their schooner pulled into the harbor at Honolulu. Betsey described her feelings at the first sight of the native islanders, who came out to welcome them in little canoes, as a chilling effect. "They were mostly naked except for a narrow strip of *tapa* around their loins. When they first came on board, the ladies retired to the cabin and burst into tears; and some of the gentlemen turned pale. . . . my own soul sickened within me, and every nerve trembled. Are these, thought I, the beings with whom I must spend the remainder of my life? They are men and have souls—was the reply which conscience made . . . We informed them that we were missionaries, come to live with them and do them good. At which an old man exclaimed, in his native dialect, ' . . . That is very good. By and by know God.'" Betsey went on to say: "In a short time our unpleasant feelings were much dissipated."¹⁶ One morning a few days after they landed, the queen spoke to a messenger asking solicitously, "Have they hog still?" "Yes," he answered. "Any dog?" "No eat dog." "Any potatoes?" "No." "Any melons?" "No." An order was immediately given, and two men were

Betsey Stockton helped to organize and was put in charge of the first school in the Sandwich Islands open to commoners.

despatched with potatoes and melons for the missionaries. "In fact," they wrote, "no Christian congregation in America could, in this respect, have received a clergyman, coming to administer the word of life to them, with greater hospitality, or stronger expressions of love and good will."¹⁷

After about a month at the mission base in Honolulu, Betsey Stockton and her family, Charles and Harriet Stewart, together with Mr. and Mrs. Richards, were sent to open a new mission station on the island of Maui at a place called Lahaina. There was by then also a baby with them, little Charles Stewart, who had been born on board ship just before they landed in Honolulu.

Betsey was greatly skilled in all matters related to caring for a household, including care of the sick, which was providential, since Harriet Stewart was quite ill for weeks at a time during their residence in the islands. This valuable friend and companion threw herself into the concerns of the Stewart family and the small mission station at Lahaina. But perhaps her most notable contribution as a missionary assistant in the Sandwich Islands was as a teacher. It is significant that she helped to organize and was put in charge of the first school on the islands open to commoners—predominantly farmers. She wrote to Ashbel Green in 1824: "I have now a fine school of the . . . lower class of people, the first, I believe, that has ever been established."¹⁸ Charles Stewart wrote that these common folk had made application for books and slates and a teacher. So, beginning with about thirty individuals, this school was formed in the chapel, meeting every afternoon under the superintendence of Betsey, who, he said, "is quite familiar with the native tongue." Other missionaries had established the first schools in the islands, usually attended by the upper classes. Betsey, the former slave, was the first to organize a school for the disadvantaged.

Return to New Service in America

After only two and a half years in Hawaii, Mrs. Stewart became so ill that their whole family, including a new little daughter born to the Stewarts during that time, found it necessary to return to America. Betsey chose to leave with them. They were offered a gratuitous passage to England by Captain Dale of the English whaleship *Fawn*. After a six-month voyage, from October 15, 1825, until April 1826, they arrived at the English port of Gravesend. Following a layover of several months in London, they continued the return journey to America, arriving at New York in August.¹⁹ Although her ministry in the Sandwich Islands was relatively brief, her missionary impulses never diminished to the end of her life.

Following her return from the Sandwich Islands, Betsey kept an infant school for black children for a while in Philadelphia. But because of Harriet Stewart's continuing frail health, she stood ready and went on a number of occasions to help care for Harriet and the children. Charles Stewart had been forced to resign his missionary commission because of his wife's health and had joined the navy chaplaincy. Betsey was with Harriet and the children in Cooperstown, New York, during the winter of 1826 and probably through most of 1827.²⁰ For four months during the summer of 1827 their "Aunt Betsey" and the children were in Albany, New York, while Mrs. Stewart was away travelling with her husband.²¹

Sometime in the summer or autumn of 1829 a Methodist missionary, Mr. William Case, traveled to Philadelphia, where Betsey was living again, with the purpose of trying to persuade the young woman to answer another missionary call and go with him to organize schools and instruct native Indian children at Grape Island across the border in Canada, near upstate New York.²² She went for a few months and on her return brought a birchbark canoe about three or four feet long to little Charles Stewart, then about six years old. The family was in New Haven, Connecticut, that year, staying with Harriet's "adopted" father while Charles Stewart was away with his ship.²³

When Harriet Stewart died in 1830, just four years after they had returned from Hawaii, "Aunt Betsey" answered a call again

"Aunt Betsey" Stockton grew to be one of Princeton's most admired figures, with a steady Christian influence on young people.

and went to Cooperstown, New York, to care for the (by now) three motherless children. Their father soon had to leave again, as he so often did for long stretches of time when his ship was away at sea.

In 1833 Betsey decided to move the children and herself back to Princeton, even though Dr. Green and his household had been living again in Philadelphia for the past eleven years. James Green, her childhood family tutor, had married and established a notable law practice in Princeton. So Betsey undoubtedly had his family to help her relocate to the town she thought of as home, though under very changed circumstances. She enrolled young

Charles, then about eleven years old, in the Edgehill School on Hibben Road.

Charles Stewart, the children's father, remarried in 1835 and they went back with him to New York. But Betsey stayed on in Princeton. She was truly alone for the first time in her life and had some depressing bouts of illness. It was a very distressing time for her. Should she go back into domestic service to earn her living? Where was her family? And who was her family? After a while she moved beyond the time of gloomy loneliness and anxiety over her future and succeeded in opening a public, or "common," school for black children, which she served with great distinction for many years as principal.

During the time of her early years back in Princeton, there was some racial tension at the First Presbyterian Church, Betsey's home church. In the mid-1830s an opportunity arose for the black members of the church to separate and form their own congregation a few blocks away. Betsey Stockton's name heads the list of the founding members of the Witherspoon Street Presbyterian Church of Princeton. She helped to found a Sabbath school for children and young people in connection with the church and was its most faithful teacher for twenty-five or thirty years. Providentially, the records of this school for about a ten-year period have been preserved and are now lodged in the Rare Books and Archives section of Princeton University's Firestone Library. Among the early superintendents, most of whom were drawn from among students at the theological seminary, was John L. Nevius, later of China missionary fame, known widely for his Nevius Method of missionary strategy, so successfully used in Korea and often referred to as the Three-Self Movement.

Mr. Nevius, in a letter to his future wife, wrote from Princeton in 1852, "Mr. Williams [a fellow seminary student], of whom I have spoken to you, intends going with his wife to the island of Corisco, Africa, and thinks of taking with him a negress named Aunt Betsy, and all my . . . Sunday-School class!"²⁴ It was probably wishful thinking but indicated the high regard in which he held them.

She also persuaded a student at the seminary in Princeton, the Rev. Lewis W. Mudge, to open a night school for young black men and women who were employed during the day. According to Constance Escher, a Princeton teacher and writer, "[Betsey] Stockton used to read Caesar's *Commentaries on the Gallic Wars* in Latin with Mudge."²⁵

"Aunt Betsey" grew to be one of Princeton's most admired and beloved figures, though unassuming and gentle in spirit. She had a quiet, steady Christian influence, particularly on young people, with whom she was always surrounded in week-day school and in Sunday school.

Escher mentions that "one of the first women teachers at the [Witherspoon Street] Sabbath School, Cecilia Van Tyne, went to Rio de Janeiro in 1848 as a missionary." It is not hard to trace the influence of Betsey Stockton in the life of this young woman.

The three Stewart children were very close to her heart. Young Charles, who was nurtured and trained by "Aunt Betsey" from the moment of his birth until the time of her death, and was as close as she ever got to having a son of her own, graduated with highest honors at the head of his class in the military academy at West Point and went on to a distinguished career as a brigadier general. The children, for their part, loved her dearly. And when she died in 1865, a few months after President Abraham Lincoln was assassinated, her funeral was conducted by the president of Princeton college, Dr. John Maclean, who preached the sermon; by Professor Duffield, of Nassau Hall; and by Dr. Charles Hodge, senior professor of the theological seminary at Princeton. She

was lovingly laid to rest in beautiful Lakewood Cemetery in Cooperstown, New York, overlooking Lake Otsego, beside the rest of her Stewart family, some of whom died before she did, and some after.

Betsey Stockton was a remarkable nineteenth-century woman missionary pioneer. She must have faced what many today would call daunting identity problems. She was obviously marginalized and often lonely, perhaps feeling that she did not completely belong to anyone or any place. She might well have

carried a burden of resentment. But that would have been a costly burden to bear, too costly for Betsey. Instead, like a much earlier missionary pioneer, she discovered a secret that became her victory over loneliness and despair. Paul described it as being "in Christ." Betsey learned that secret, too, through a lifetime of walking with her Lord. She learned the happy secret that "in Christ," one does not live altogether "under the circumstances," whatever they may be.

Notes

1. A widow, Mrs. Charlotte White, was appointed a few years earlier by the recently formed Baptist Board of Foreign Missions, to go to Burma. But on the journey to her field she met and married an English missionary in India and remained there with him. There had also been unknown Moravian girls sent abroad to marry men already on the field (R. Pierce Beaver, *American Protestant Women in World Mission*, rev. ed. [Grand Rapids: Eerdmans, 1980], pp. 63-66).
2. It is frustrating at times groping through the shadowy details of Betsey Stockton's life because there are so many clues missing. One researcher wrote, "It's like trying to read a book when some of the pages are torn out, or trying to sing a song when some of the words are forgotten" (Carol Santoki Dodd, "Betsey Stockton: A History Student's Perspective," *Educational Perspectives* [Journal of the College of Education, University of Hawaii] 16, no. 1 [March 1977]:10-15).
3. Ashbel Green to the American Board of Commissioners for Foreign Missions, Princeton, New Jersey, September 3, 1821, ABCFM archives, vol. 4, no. 210.
4. *Boston Recorder*, Friday, May 6, 1836, article on the baptism of slave children (taken from the *Journal and Luminary*).
5. Joseph H. Jones, D.D., ed., *The Life of Ashbel Green, V.D.M., Begun to be written by himself in his eighty-second year and continued to his eighty-fourth* (New York: Robert Carter and Brothers, 1849), in an appended memoir, appearing as chap. 29, written by Green's Philadelphia colleague Rev. Dr. J. Janeway, p. 572.
6. Session Minutes, First Presbyterian Church, September 20, 1816, Archives of Princeton Theological Seminary.
7. Donald Philip Corr, "The Field Is the World—Proclaiming, Translating, and Serving by the American Board of Commissioners for Foreign Missions, 1810-40" (Ph.D. diss., Fuller Theological Seminary, 1993), p. 27 (in a general discussion of the principal motivating factors of ABCFM board administrators, missionaries, and supporters between 1810 and 1840).
8. Michael Osborn to Jeremiah Evarts, Corresponding Secretary of the American Board of Commissioners for Foreign Missions, Princeton, October 27, 1821, archives of the ABCFM, vol. 4, no. 209.
9. See discussion of this problem in Beaver, *American Protestant Women in World Mission*, p. 62.
10. Notes from the diary of Ashbel Green, September 3, 1821, Princeton University Rare Books and Archives.
11. Jones, *The Life of Ashbel Green*, p. 326.
12. Corr, "The Field Is the World," p. 3.
13. From the document of Betsey Stockton's official appointment, signed by Ashbel Green, Charles Samuel Stewart, and Betsey Stockton, Princeton, October 24, 1822, and approved in behalf of the ABCFM by the Corresponding Secretary and Clerk of the Prudential Committee, Mr. Jeremiah Evarts. This document is in the archives of the ABCFM, Boston.
14. The quotes in this paragraph are all from the letter of Betsey Stockton to Dr. Ashbel Green, written on board the ship *Thames* bound for the Sandwich Islands, December 19, 1822, excerpts of which were published in the *Christian Advocate* 1 (September 1823): 423-26.
15. Journal of Betsey Stockton, December 31, 1822, written on board the ship *Thames* at sea, published by Ashbel Green in the *Christian Advocate* 2 (May 1824): 233-34.
16. Journal, published in *Christian Advocate* 3 (January 1825): 39.
17. *Missionary Herald* (ABCFM, Boston) 21 (February 1825): 41, from the journal of Messrs. Richards and Stewart.
18. Betsey Stockton to Ashbel Green, September 16, 1824, published in the *Christian Advocate* 3 (April 1825): 187-89.
19. Joseph Tracy et al., *History of American Missions to the Heathen, from their Commencement to the Present Time* (Worcester: Spooner & Howland, 1840), p. 153.
20. Harriet Bradford Tiffany Stewart to Miss Olivia Murray, Barclay St., New York, March 21, 1827 (among the Chas. Stewart Papers in the James Fennimore Cooper library, Cooperstown, N.Y.).
21. Rev. Charles S. Stewart to Levi Chamberlain, Island of Oahu, Sandwich Islands, October 29, 1827. Hawaiian Mission Children's Society Library, Honolulu, Hawaii.
22. The information that Betsey Stockton served on Grape Island comes from an article written by Constance K. Escher, "She Calls Herself Betsey Stockton," *Princeton History*, no. 10 (1991): 87.
23. Gen. Charles Seaforth Stewart to Miss Martha A. Chamberlain, Corresponding Secretary of the Hawaiian Mission Children's Society, Honolulu, Hawaii, October 27, 1899, written from Cooperstown, New York.
24. Helen S. Coan Nevius, *The Life of John Livingston Nevius* (New York: Fleming H. Revell, 1895), p. 95.
25. Escher, "She Calls Herself Betsey Stockton," p. 93.

Book Notes

Abraham, K. C. and Bernadette Mbuy-Beya, eds.
Spirituality of the Third World: A Cry for Life.
Maryknoll, N.Y.: Orbis Books, 1994. Pp. vi, 214. Paperback \$19.95.

Aroney-Sine, Christine.
Survival of the Fittest: Keeping Yourself Healthy in Travel and Service Overseas.
Monrovia, Calif.: MARC/World Vision International, 1994. Pp. 109. Paperback. No price given.

Fischer, Brigitte.
Neue Dienste in der katholischen Kirche Taiwans.
Inmensee: *Neue Zeitschrift für Missionswissenschaft*, 1994. Pp. 382. Paperback Sfr. 56.

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Maryknoll, N.Y.: Orbis Books, 1994. Pp. vi, 202. Paperback \$18.95.

Hesselgrave, David J.
Scripture and Strategy: The Use of the Bible in Postmodern Church and Mission.
Pasadena, Calif.: William Carey Library, 1994. Pp. xiii, 192. Paperback \$11.95.

Heyndrickx, Jerom, ed.
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Leuven: Ferdinand Verbiest Foundation, 1994. Pp. 510. BF 1,400.

Kim, Kyoung Jae.
✓ **Christianity and the Encounter of Asian Religions: Paradigm Shifts in the Korean Grafting Process.**
Zoetermeer: Boekencentrum, 1994. Pp. 213. Paperback. No price given.

Koshy, Ninan.
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Geneva: WCC, 1994. Pp. x, 120. Paperback Sfr 15/\$10.90/£6.95.

Mbugua, Judy, ed.
Our Time Has Come: African Christian Women Address the Issues of Today.
Grand Rapids, Mich.: Baker Book House; Carlisle, UK: Paternoster Press, 1994. Pp. 151. Paperback £7.99.

Millington, Constance M.
An Ecumenical Venture: The History of Nandyal Diocese in Andhra Pradesh (1947-1990).
Bangalore: Asia Trading Corp., 1993. Pp. xvi, 283. Paperback. No price given.

Mortenson, Vernon.
✓ **God Made It Grow: Historical Sketches of TEAM's Church Planting Work.**
Pasadena, Calif.: William Carey Library, 1994. Pp. 1,003. Paperback \$15.95.

Nicholls, Bruce J., ed.
The Unique Christ in Our Pluralist World.
Grand Rapids, Mich.: Baker Book House; Carlisle, UK: Paternoster Press, 1994. Pp. 288. Paperback £14.99.

Pobee, John S.
Christian Faith in an African Context.
Gweru, Zimbabwe: Mambo Press, 1992. Pp. 174. Paperback. No price given.

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Jonathan Edwards: Missionary Theologian and Advocate
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Mary Josephine Rogers
Jack Winslow
Franz Michael Zahn

Alliance Biblical Seminary
P.O. Box 1095
Manila 1099
Philippines
March 30, 1995

Dear Dr. Moffett:

I've been meaning to write to you for some time, and your recent article for *Christianity Today*, "Why We Go," has finally given me the impetus. I recall running into references to your father, and to yourself as well, in J. Edwin Orr's volume on revivals in East Asia, so I'm glad to have a bit more detail to flesh out my mental image of both of you.

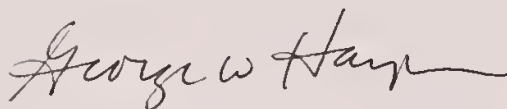
I'm an ordained minister in the PC(USA) and a member of the Presbytery of Boston. It's people like you and two of my mentors at Gordon-Conwell, Richard Lovelace and Christy Wilson, who give me what hope I have for our denomination. Let me tell you a little about my experience with Louisville. My wife and I had long hoped for a career teaching in an Asian seminary, so three years ago, as I was finishing up my Ph.D. dissertation, we contacted the PC(USA)'s world mission office (I've forgotten the title!) to inquire about possibilities. The folks there (I'll omit the names) were very enthusiastic and immediately cited two fully funded positions for which they thought I'd be well qualified, one in Taiwan and the other in Korea. They dispatched the customary Presbyterian paperwork, saying that they'd be back in touch with us as soon as we'd returned it and they'd had a chance to look it over. We plowed through it and got it back into the mail as quickly as possible, expecting to hear from them promptly. When instead we heard nothing at all, we assumed that they'd decided that we weren't suited for the positions they'd mentioned after all -- although we wondered why they wouldn't bother to write and tell us! So we looked in other directions, and the Lord opened the door that eventually led us to Manila and an appointment to the Christian & Missionary Alliance's seminary here. In the meantime, though, and much to my amazement, the folks in Louisville got in contact with us again, over a year after we'd submitted our paperwork, wanting to pick up the conversation as though there'd been no lapse. They were still talking about the positions in Taiwan and Korea, and obviously they assumed that we were still available. I had to tell them that we hadn't put our lives on hold, that we'd already committed ourselves to Manila and we didn't feel it would be right to break faith with the people here. That's not the end of the story, though. After another lapse, the folks in Louisville contacted us yet again, asking whether we'd be interested in mission associate status with the PC(USA). We were indeed, since I have no intention of leaving the denomination. I wanted the official sanction this would represent, and I also hoped to preserve some sort of structure of accountability. Again we were asked to submit the usual paperwork, again we returned it promptly -- and again we got no response. This time I took the precaution of calling Louisville to see if anything had gone amiss. I was assured that we had in fact been granted associate status, and that they were simply awaiting word as to when we'd be starting our ministry before that status was activated. I agreed to call them back just before our departure so that they could take that final step. Last October, though, when I finally did, they informed me that subsequent to their earlier statement, the decision had been reversed and our application for associate status had been denied, that in fact Insik Kim (I'll give you that name at least!) had vetoed it, that over the objections of some of the staffers he'd flatly refused to take any step that might be construed as giving the denomination's blessing to our work. You've probably guessed why. The C&MA's national church in the Philippines, a wholly autonomous body that owns and administers this seminary, is not a member of the National Council of Churches in the Philippines (NCCP), the ecumenical organization of mainline denominations with which the PC(USA) is in communion. Kim's view was that if I were given associate status, this would undermine the work of the NCCP. Of course, since two

thirds of the seminary's students aren't members of the Alliance, I'd have hoped he might see this as a chance to build some ecumenical bridges rather than raising the sectarian walls even higher. And, again, I wonder why no one took the time to inform us of this step. It's a good thing the NCCP doesn't know how sectarian we are here at ABS! Recently their divinity school, Union Seminary, contacted us to inquire whether we might loan them someone to teach introductory Greek! Sorry about the sarcasm, but our wounds still hurt. At least we have the permission of Boston Presbytery.

Actually, this letter does have a more constructive purpose. I've profited greatly from the first volume of your *History of Christianity in Asia* -- I've made sure that the library here has several copies. How many volumes do you anticipate? When will the next be out? As invaluable as Latourette's work will always be, there's too much pointless detail of names and dates and too little shape and rhetorical thrust to make it very readable. I did want to ask whether you've caught the problem with the endnote references on pp. 346-348. As near as I can tell, the endnote number that's printed as 77, in the middle of the first line on p. 347, should actually be 78. The real 77 seems to be missing, and my suspicion is that it belongs at the end of the last paragraph on p. 346 (ending with "...was double taxation.") Then all the printed endnote numbers on p. 347 are one too low -- 77 should be 78, 78 should be 79, and 79 should (must!) be 80. On p. 348, plainly endnote no. 82 belongs with the text of endnote 82 as it appears on p. 368, and from that point on the numbers and the notes seem to correspond once again. The question is what to do with endnote nos. 80 and 81 as they appear in the first paragraph of p. 348. If endnote no. 79 must actually refer to the text of endnote 80 while endnote no. 82 nevertheless refers to the text of endnote 82, then printed endnote nos. 80 and 81 must share the text of endnote 81. Either the text of one endnote has somehow been dropped here, counterbalancing the endnote number that was apparently dropped on p. 346, or there's an extra endnote number and either 80 or 81 can be dropped. I hope this is clear -- and I'm sure you've caught the problem long since! Of course, if publishers could only be made to see the value of footnotes, authors and readers wouldn't have such problems.

I pray that your work is going well. You certainly give hope to many evangelicals in the denomination. Do you ever get to Southeast Asia? If you're ever in the Philippines, we'd love to have you at ABS as a guest lecturer. I'd like to be able to point to you to buttress my claims that not all the savor has gone out of the Presbyterian salt! I like to joke with the dean that since I've arrived, Presbyterian enrollment at ABS has tripled -- from one to three! Actually, a Korean Presbyterian kid is in one of my classes, and he and I get along very well -- he's memorized the Westminster Shorter Catechism!

Godspeed --



George W. Harper
Assistant Professor of Church History and Theology

*These letters
mailed 3/10/95
DMS*

May 10, 1995

Mr. and Mrs. Jim Benson
c/o Drew Meyer
1216 E. Wilbur Ae.
Coeur d'Alene, ID 83814

Dear Jim and Julie:

Eileen and I are grateful to you for keeping us up to date on your good work through the wonderful letters you send us from time to time. Though the settings are very different from the part of the world where I was in Korea, reading your letters takes us back to memories of our own work in rural Korea before we moved up to the big city of Seoul. May the Lord bless you and keep you in faith, in spirit and in body for the work to which he has called you.

In many ways your work is more like my father's than mine because my father went to Korea 105 years ago when itineration in the country was difficult and sometimes dangerous as yours must be also.

I had a delightful note from your mother a few weeks ago. Eileen and I had written her on the occasion of her 80th birthday. It reminded me that my 80th will be coming up next year. But I guess your mother and I are both greatly blessed in being able to continue to function. I am into the second volume of my A History of Christianity in Asia. The first volume only put me to the year 1500 and I am going to try to finish in the second volume up to as close ~~to~~ as I can get to the present.

When I went to the field I took with me as my text for the rest of my life Corinthians 4:13, "I can do all things through him (Christ) who strengthens me." I know that, by the grace of God, that same strength as yours. Eileen joins me in sending our love to you both.

Sincerely yours,

Samuel Hugh Moffett

SHM/dms

May 10, 1995

The Rev. John M. Rodkey
The Presbyterian Church in Morristown
65 South Street
Morristown, NJ 07960

Dear Dr. Rodkey:

Thank you so much for your letter about the C. Stanley Smith Fellowship for Advanced Theological Education. Your grandfather welcomed me to Nanking China in difficult days, a whole year after the communists had taken the country. What a tower of strength he was to his fellow missionaries in most difficult times. His vast experience in China, his wisdom, his good judgement helped us all survive those early years of the Revolution. I will always hold him in high respect and I am so glad that you are going to be able to do something through his estate fund in the interests of theological education. He would be proud of you and happy to know of what you are doing.

It would be a joy and a delight to have a chance to meet you and talk about the plans you may be formulating about that fellowship. I am not sure whether I will be of much service to you but it would be enough just to have the privilege of meeting you and talking over my memories of your grandfather.

When can we meet? I have been hesitant to suggest a date as long as school is in session here which complicates our schedule somewhat. It will depend much on my writing schedule on the second volume of The History of Christianity in Asia. The first volume was published in 1992 and now I am working my way through the second volume with a potential deadline perhaps mid-way through 1996.

If you would be able to give me a telephone call sometimes in the next few weeks, perhaps we could make a time convenient for us both to meet. The best time to call me is between 9:00 and 10:00 in the evenings at area code 609 683 1268. I will be away this weekend at West Point, and the next weekend in Boston so perhaps sometime after the 15th should be the best time to begin thinking about arranging a meeting.

Sincerely,

Samuel Hugh Moffett

SHM/dms

mailed 3/10/95

May 10, 1995

Mr. Louis F. Hutchins
1327 Admiral Nelson Drive
Slidell, LA 70461

Dear Louis:

I appreciated hearing from you very much. I'd even lost track of where you are. Your letter brought back some very happy memories of times we have been together in days past.

I also appreciate the critique of the Seminary which you sent them. It is very much on target, particularly concerning students who come to the Seminary with inadequate background in Biblical and theological matters, and who can so easily end up confused. I think I would be more optimistic than you about the present situation.

Every year it seems to me the number of evangelical students, with a heart for evangelism and missions gets larger and larger.

My love to you and Linda. The Lord was very good to me twice. After Beth died in January of 1955, I was about to leave for Korea and I met Eileen right here in Princeton. She had just returned from a year teaching at Beirut College for Women. A year later I persuaded her to come out to Korea and marry me and we have been married for thirty-eight, almost thirty-nine, very happy years.

Blessings on you and may you find great comfort and strength in the confidence of the Lord's presence. One of my favorite mottos for life is the word of Adoniram Judson, "The future is as bright as the promises of God." These words have taken me through a good many difficult times and I know the Lord will bless you and Linda.

Sincerely yours,

Samuel Hugh Moffett

SHM/dms

mailed 3/10/95

May 22, 1995

Mr. Elijah Gergan
c/o Moravian Church
P.O. Box 7
Leh 194101
Ladakh, India

Dear Elijah and Meena:

How I rejoice to receive your good letters and to have word of the wonderful work you are doing for the Lord in Ladakh. Eileen and I pray for you and the whole family regularly.

How we wish we could see you. Do you have any plans to visit the United States in the next few years?

We are happy to tell others about your pioneering work in that high and difficult part of Asia. May the Lord bless you at the Moravian Missions School. We are proud of your accomplishments in the field of education, and we thank the Lord for the 160 or more Christians now in that isolated part of the world. We know how much the community must respect you. How long have you been publishing the "Mirror of Ladakh?" In what language is it published? (a) Is there Leh language or is it in Tibetan or ~~is it~~ in one of the Indian dialects?

Power to you in all that you seek to accomplish. Give our love to Andreas and Reuben and Isaac. I leave you with words from one of the great missionary pioneers Adoniram Judson, "The future is as bright as the promises of God."

Sincerely yours,

Samuel Hugh Moffett

SHM/dms

P.S.: I am busy working on volume 2 of A History of Christianity in Asia. The first volume took me up to only to the year 1500, and now I am about half way through volume 2 which I hope will bring me up to the present. I am going to be 80 years old next year by the grace of God I am still going strong. Many thanks again and I look forward to the 55th Class Reunion in May.

mailed 3/10/95

1995

May 24, 1995

Mr. Nathan C. Gates
1331 Triest Lane
_____, California 93013

Dear Mr. Gates:

Thank you for your good letter of February 21, following up the invitation from Keith Kober for me to speak at El Monticito on Epiphany Sunday in 1996. That would be January 8.

I think I wrote you once saying that because of my possible commitment in the Los Angeles area at Biola that Sunday I would not be free to do so.

Since then I have decided to try to combine the trip to Biola with a visit to my brother and his wife, Dr. and Mrs. Howard Moffett in Carpentaria as soon as I finish the classes at Biola. In that case it might be possible, unless you have already filled the date with another speaker, for me to be at El Monticito. I would enjoy it very if it works out.

Sincerely yours,

Samuel Hugh Moffett

SHM/dms

P.S. For the next two weeks I will be in Scotland and England doing research in the Archives of Scottish and English Missionaries Societies. I will be returning to Princeton about the 22nd or 23rd of September.

May 24, 1995

Mr. Chum Allie
OMSC
Doan Hall (H)
490 Prospect Street
New Haven, CT 06511

Dear Mr. Allie:

I was pleased and surprised to receive your good letter of August 2. I recently been doing a little work myself on the period of Adoniram Judson, a century and almost two centuries ago in Burma.

I would be away from Princeton in Scotland and England doing some research in the Missionary Archives of the Scottish and British Missionary Societies. I will be back in Princeton around the 23rd of September.

I am not sure that I can be of much help to you but I do want to talk to you about your project. from time to time I come up to New Haven to visit OMSC and to do some work at the B_____ Missions Library in New Haven.

I will very much want to keep in touch with you. You might drop me a postcard toward the end of September suggesting a time when you would be free to talk with me should I be able to come up to New Haven.

May the Lord bless you in your studies and in your writing while you are here in the United States.

Sincerely yours,

Samuel Hugh Moffett

SHM/dms

May 24, 1995

Prof. James R. Edwards
Jamestown College
Jamestown, ND 58405-0001

Dear Dr. Edwards:

Have I ever answered your good letter of March 21, 1994 concerning your commentary on Romans and its possible translation into Korean? If I had not done so, I am very sorry to be so late in getting around to it.

About the only way to get a good translation into Korean of a publication in this country is to send it out to Korea. Almost all the Koreans who might be capable of such a task are so busy these days that it would be difficult to find one with time enough to complete the work.

You might possibly inquire out at the large Presbyterian Seminary in Korea with which I was connected before I came here to Princeton. Their professors are also busy but they are also eager to improve their Korean or at least work on translation in order to keep up their capabilities.

I would suggest that you write to the President. His name is Suh Jung-Woon. His last name, however, is Suh, so you might address it Jung-Woon Suh. The Presbyterian College and Theological Seminary, 353 Kwangjang-Dong, Sungdong-ku, Seoul, 133-756, KOREA.

Koreans place a high priority on bible studies, so someone might be willing to undertake your good work.

Power to you in your continuing writing. We hope to see you back here in Princeton for reunions from time to time.

Sincerely yours,

Samuel Hugh Moffett

May 24, 1995

Dr. John C. England
13 Hildale Place
Christchurch, 2
NEW ZEALAND

Dear Dr. England:

I wrote you recently but failed to answer your question about short-term accommodations at Princeton. Visitors usually are able to get a room at Eerdman Hall right next to the library. The charges are usually around \$20.00 a day, unless they have gone up recently. It is close also to the campus cafeteria where the meals are very reasonable. For accommodation you should write either to the President, Dr. Thomas Gillespie or perhaps to Housing Office, whose staff head in charge is Mr. Steve Cardone.

We are off to Scotland and England on Monday. I hope you are going to be able to spend the time you need here in Princeton in 1996. Late April or early May might just be possible.

Sincerely yours,

Samuel Hugh Moffett

SHM/dms

1995

11

Presbyterian
THE MAGAZINE
FOR PRESBYTERIANS **Survey**



PRESBYTERIAN CHURCH (USA)

Office of Communication
General Assembly Council

Dr. Samuel H. Moffett
150 Leabruck Ln.
Princeton, NJ 08540

Dear Mr. Moffett:

Thank you for agreeing to write an article for the October issue of *Presbyterians Today* (the new name of *Presbyterian Survey* beginning in June). In that issue we plan to explore the subject of interfaith relations by presenting 2 or 3 perspectives on the question: "Is the Christian faith superior to other religions?" Your response to this question could touch on a number of other questions: Is Jesus the only way of salvation? Is it possible to do both evangelism and interfaith dialogue with conviction? Is one more important than the other? Is there any truth to be found in the teachings of other religions? What is unique about Christianity? How does all this square with biblical teaching?

I am enclosing Terry Muck's first draft so you can see how he approached the subject. As you can see from my notes on the last page, I have asked him to expand on the article. His first comments about the historical track record of Christianity are interesting, but not exactly what I had in mind when I posed the question.

Paula Cooley, religion professor at Trinity University in San Antonio, Texas, is writing the third perspective. When I have all three articles in hand (by July 1 or sooner), I will decide whether we need to use all three. You should aim for a length of 1,000-1,200 words. We will pay you \$200 whether or not we use your article.

Thanks again for agreeing to be part of this project. Please feel free to write or call if you have questions. My direct number is (502) 569-5635.

Sincerely yours,

Eva G. Stimson
Associate Editor

④ contd.

Is the Christian Faith Superior to Other Religions?

The first question to ask about this question is, *What is meant by "superior?"*

If superior means **better people or a better historical track record** in terms of peace and justice, then the answer to the question is "Of course not." Karl Barth made it quite clear that even theologically speaking "religions" are human-made constructs. Church historians in PC(USA) seminaries make it equally clear that the historical doings of us Christians are blighted by such events as the Crusades, the Inquisition, the colonization of Africa and Asia, and the conquest of the Americas. And I imagine that social scientists would be quite suspicious of any attempts to add up the relative "goods" done by the major religious traditions of the world to prove one or another superior in this sense.

Actually, the social scientists' suspicions kind of disappoints me. If it weren't for the social scientists' objections, I would like to take a crack at the overall track record of the Christian church in the world. My gut tells me that the facts of the case--the single-handed raising of the world's health quotient and life span by Christian medical missions, the comparative freedom and level of justice enjoyed by people living in countries that have a majority of Christian people--would be enormously satisfying to people like me who passionately believe in the health and growth of the Christian church. But I know that such figures would be very difficult to come by.

I also know from my study as a historian of religion that the other major world religions--Buddhism, Confucianism, Hinduism, Islam, Judaism, and others--have their share of civilizing successes and failures, too. Buddhist missionaries to China, Japan, and Tibet provided social stability and meditative practices that positively influence those cultures to this day. Muslim contributions to science, philosophy, and medicine are evident worldwide.

If superior means **more effective**, then the answer would have to be "Maybe, maybe not." As a former Baptist who grew up on a steady and nutritious diet of Sunday evening testimony meetings, I have no doubt as to the extraordinarily satisfying effects of a healthy Christian life. God answers prayer and cares for not only the sheep in the fold but those that occasionally stray. But I have also read the Psalms and, as a professor in a seminary, done my share of spiritual counseling with people for whom the Christian life has become something of a cipher.

I also know from living overseas for two years in a dominantly Buddhist culture, that Theravada Buddhists in Sri Lanka find an enormous amount of satisfaction in the effectiveness of their religious tradition. And--here's the really frustrating part--I like many of my Buddhist friends as well if not better than many of my Christian friends.

The trouble with these two measures--betterness and effectiveness--is they are the measures we use to evaluate everything else in life--laundry detergents, bank accounts, and gelatin desserts. They are inadequate when it comes to measuring the "superiority" of a religion. They inevitably lead us to one-ups-man-ship, and delude us into thinking that we actually have something to say about the whole matter. In short they lead to the twin terrors of triumphalism and arrogance.

So we need to find a way of measuring "superior" that has a chance of circumventing triumphalism and arrogance. I think the measure that has the best chance of doing this is **truth**.

The advantages of truth as a measure of superiority are these: commitment to truth is universal. Everyone takes a crack at the truth game. Even modern relativists, dead set on showing us all that there is no single truth, will die in defense of that primary truth principle of relativism--that there is no truth. Some of the most effective and committed evangelizers/proselytizers in the world are those whose message is that religions should not evangelize. All religions, all non-religions, all people, actually, are convinced of the truth of their description of reality.

But before you get all excited you need to know that truth can be as susceptible to arrogance and triumphalism as betterness and effectiveness. Two dangers stand out:

First, we think we know more than we can. Because truth seems at first glance to be such a tangible thing, the human tendency is to fasten on and possess one particular version of truth--say a brand of theology--and pronounce it normative for all. All truth systems, all theologies, need heavy doses of humility and provisionality to avoid becoming systems of hate rather than gospel love.

Second, we tend to restrict truth to human made containers--philosophy, culture, institutions--forgetting in the process the great mysteries of all faith that go beyond our understanding completely. For Christians the mysteries of grace, the Trinity, the Incarnation should create in us a spirit of gratitude. Instead, in our zeal to articulate them in final form, we often use our inadequate descriptions of them to test the "orthodoxy" of others.

Is Christianity superior? Yes, in that insofar as we can know truth it is a better description of truth than other religious systems. We may not know this in any final, objective sense, but we know it confessionally. But that does not mean that we can ever quit studying and learning from non-Christian religions and from loving, respecting, and enfolding adherents of those systems into the communities in which we live. The "truth" of Christianity (or any other religion or philosophy) ceases to be "true" the minute it is used in the service of hate, exclusion, and parochialism.

This needs explanation.

Terry C. Muck
Professor of Comparative Religion
Austin Presbyterian Theological Seminary
May 1, 1995

Also needs some discussion of whether Jesus is the only way of salvation.

(1)

BUNKER HILL PRESBYTERIAN CHURCH

330 Greentree Road
Sewell, New Jersey 08080
(609) 589-7863

Reverend Mark D. Atkinson

Rev. Sam Moffet
150 Leabrook Lane
Princeton, NJ 08540

June 7, 1995

Dear Sam,

God's Grace and Peace to you. I trust all is well with you and Eileen. Lois Ann and I and our children, Benjamin, Rebekah & Aaron, are doing very well.

I am so thankful for the many insights and truths I learned in your classroom at Princeton. One specific and vivid memory was during a lecture in which you touched upon the subject of colonialism. You said that we in the West should never try and justify or defend our colonialist past. Whatever the merits of the three C's, Commerce, Christianity and Civilization., they did not validate Europe's colonial exploitation.

Your words came back to me last evening. I am reading Thomas Peckinham's "The Scramble For Africa". Beginning with the death of Livingstone, it focuses upon the last quarter of the 19th century when the European powers moved from the exploration of Africa to its exploitation. The Boer wars of South Africa, the fall of Khartoum, the occupation of Egypt by the British, the clever intrigue of King Leopold, by which tiny Belgium carved out the Congo for itself, it is all quite fascinating. While Peckinham does not emphasize it, I realized last evening one recurring theme in the colonialist enterprise -- the abolition of slavery.

The European governments whatever their faults, were unanimous in their abhorrence of slavery. The African chiefs and kings, and their Arab trading partners, showed no independent willingness to end the trade in humans. Slavery's abolition was a byproduct of the European scramble for the continent.

Your point remains true, colonialism should never be defended, the end does not justify the means. Why then did this strike me so forcefully? I suppose it is because in this post modern age, our uneasiness with our colonialist past is as much because of our doubts regarding the continuing validity of the three C's (Commerce, Christianity and Civilization) as it is because of the inherent injustice of colonialism itself. Yet here is one byproduct of colonial activity that even the most cynical modern would difficulty denying.

POSITIVE

p. 2

Well, don't feel any obligation to reply. I am grateful for this chance to put my thoughts down on paper.

I am planning to be at the General Assembly in July, I hope that I will see you there!

In Christ,

A handwritten signature in black ink, appearing to read "GALA" in a stylized, cursive font.

Mark 'Gala' Atkinson

MDA/tl

Samuel Hugh Moffett. Letters - Dictated 6/11/95.

① The Rev. Mark D. Atkinson, Baker Hill Presb. Ch., 330 Greentree Rd, Sewell NJ 08080

Den Jala.

② Ms. Anne Ruck, YAPKI, OMF Indonesia, Jl. Letjen Suprpto 28
Jakarta 10510, Indonesia.

③ Prof. Gene W. Harper, Alliance Biblical Seminary, P.O. Box 1095
Manila, ¹⁰⁹⁹ Philippines

④ Ms. Eva G. Stimson, Presbyterian Survey, 100 Witherspoon St., Louisville KY,
40202-1396.

Dr. Ambedkar. Terry Muck. Paula Cooney.



PRINCETON
THEOLOGICAL
SEMINARY

maclow 6/20/95 dms

June 14, 1995

Professor George W. Harper
Alliance Biblical Seminary
P.O. Box 1095
Manilla, 1099
PHILIPPINES

Dear Professor Harper:

Thank you so very much for your good letter of March 30. You are the first to call my attention to the very serious problem with the endnote references on pages 346 to 348 of my volume I. I had not noticed the errors myself. Thanks to you I can at least repair the damage before what I hope will be a paperback edition of a second edition in the foreseeable future. As usual, that has to wait until the hard covers are sold first.

I am sorry indeed to hear of the runaround you received from our Presbyterian headquarters in Louisville. It is an old story and it happened over and over again. I am almost in despair about the mess in which our beloved denomination finds itself.

This is the price we pay for losing our priorities in theology and evangelism and mission. But there are those who are seeking to turn the tide in the other direction. I am encouraged by such organizations as Presbyterian Frontier Fellowship, Presbyterians for Renewal, and even for the Presbyterian Layman. And I pray for the hard working evangelicals among the staff at Louisville who are doing their best against great odds.

Power to you in your own good work at the Seminary. If I ever get out your way I will let you know. It would be a privilege to be able to give a lecture or two.

Sincerely yours,

Samuel Hugh Moffett

SHM/dms

1995

June 14, 1995

Ms. Anne Ruck
YAPKI OMF - Indonesia
Jl. Letjen Suprpto 28
Jakarta 10510, Indonesia

Dear Ms Ruck:

How is your book coming? You said there would be two chapters on Indonesia and that they will be at least in first draft in English before you translate them. I would be very much interested in seeing them and would be glad to repay you for any expense that it may cost you to send the chapters to me. Should I quote them in any way, I would ask for your permission and let you know just how they are being quoted.

Power to you in your good work. My own goes ~~so~~ slowly for there are so many books to read. Nevertheless I am making progress on the second volume and working my way at the moment through to the end of the 19th century.

Sincerely yours,

Samuel Hugh Moffett

SHM/dms

June 20, 1995

mailed 6/20/95

The Rev. Mark D. Atkinson
Bunker Hill Presbyterian Church
330 Greentree Road
Sewell, NJ 08080

Dear Gala:

I wish I was going to see you at General Assembly, but I am not sure that I can stand more than two General Assemblies in a row and I went last year. Anyway, it is very, very nice to hear from you and I appreciated what you say about colonialism.

When a missionary like me writes about colonialism for a general audience I think he must be very careful not to defend it too strongly. My initial reaction is always to rise to its defense because I think it has been overcriticized. You are quite right that colonialism has had its benefits--not only in Africa but even in Korea. The Koreans, however, do not appreciate hearing those who have not suffered from oppression, like Americans, praise the colonialists. So I lean over backwards not to sound too uncritical about western imperialism.

You are quite right, however, to point out that slavery's abolition was a by-product -- a very positive by-product of the European colonist expansion. And there were other positive results.

For example, the stability which English rule gave to India preserving it from complete collapse in spite of the deep ethnic and language cultures.

David Bosch has a good word about missions and colonialism. He wrote that the colonists and the missionary were a different breed. But much as the smell of tobacco smoke lingers with the non-smoker coming out of room full of smokers the smell of colonialism was inevitably attached to the missionary. (That's not an exact quote but that was his point).

You will also be interested in anything that Lamin Sanneh of Yale writes about colonialism. He makes the point that the difference between the colonialist and the missionary was that the colonialists made the Africans use European languages for anything they wanted to accomplish in trade or in government; whereas the missionaries learned the African languages and gave them the word of God in their own dialects.

Power to you in your good work. We remember you in our prayers with affection.

Sincerely yours,

Samuel Hugh Moffett

SHM/dms

1995



PRINCETON
THEOLOGICAL
SEMINARY

June 14, 1995

The Rev. Mark D. Atkinson
Bunker Hill Presbyterian Church
330 Greentree Road
Sewell, NJ 08080

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Power to you in your good work. We remember you in our prayers with affection.

Sincerely yours,

Samuel Hugh Moffett

SHM/dms

Princeton Theological Seminary, P.O. Box 821, Princeton, NJ 08542-0803 (609) 921-8300

150 Leabrook Lane
Princeton, N.J. 08540
June 20, 1995

Dr. Horace G. Underwood
Yonsei University
Seoul, Korea 120-749

Dear Horace,

Congratulations on the "Underwood Chair" at Yonsei. That may be a "first" chair named for a missionary family. I am very much pleased to hear about it.

You asked for suggestions for distinguished Christian professors who might be invited for a semester or a year to fill the chair, and I have three to start with. I do not know when or whether any of them might be free to come, but all would do honor to the chair and be a fine influence on the campus. They are distinguished scholars in their fields and well-recognized as such. I will mention first, Dr. Max Stackhouse, Professor of Christian Ethics, Princeton Theological Seminary, CN 821 Princeton, NJ 08542. His wife, if she were to accompany him, is distinguished in her own right, a teacher of piano.

Another I would highly recommend is Dr. Mark Noll, Professor of History at Wheaton College, Wheaton, Illinois. 60187. His field is primarily American Church History, but he is now among the most widely-quoted historians in the country.

The third I will mention is Dr. Robert Wuthnow, Professor of Sociology at Princeton University. He is *one of America's most* widely-quoted and ~~one of America's most distinguished~~ sociologists. His office address is: Dr. Robert J. Wuthnow, Princeton University, 1-N-1 Green Hall, Princeton, NJ 08544. All three of these men are Christians and I have no hesitation recommending any of them.

If you should want any suggestions of professors in science fields or in theology I can offer some good ideas there, too.

Eileen and I were very sorry to hear that Dorothy has been suffering such pain with what you call non-arthritis. We very much hope she will be get relief from it soon.

We were sad to hear of Kay Lee's stroke. We are keeping her and Tim much in our prayers and we do hope she will make a sure and steady recovery and that proper care will be provided according to their needs, both in Korea before they leave, and in this country after they arrive.

Stan Wilson is staying with us this week while attending the Institute of Theology at Princeton Seminary. He and Jack are planning a visit to Korea this fall. Stan took a call from young Sam from Bangkok last night while we were out. Sam is looking forward to a week at Taechon Beach later this summer. I think Peter arranged a cottage for him and Brent Burkholder and Corky Robinson.

We have heard that Marion Shaw's new husband is very nice. Everyone seems to like him immediately. He is a retired pastor, a widower, who also lived at Duarte.

It was a great treat for us to have you and Dorothy in New York this past winter and have several good but too short visits with you. If we get to Korea this fall or next Spring we'll look forward to seeing you again.

Yours,

Samuel Hugh Moffett

5 June, 1995

Dear Sam & Eileen,

Saemunan Church is establishing an "Underwood Chair" at Yonsei. The idea is to invite distinguished Christian professors for a year (or a semester) in any appropriate humanities or social science field. The remuneration would be that of a top-ranking Yonsei professor. (roughly \$60,000 - 65,000 per year)

Can you make any suggestions or recommendations, please. It could be a theologian, but personally I think it would be good to establish a precedent that it can be other disciplines as well. I had thought of education of ethics or history, but the field is summer ~~wē p̄rōbābly need to get cracking~~ ^{to come next March (February) or even next}. The person could be a senior professor or a fairly recently retired one. Please help!!

Our family is all doing very well, with no startling changes. Dorothy works too hard and is having a bad time with non-arthritis. That is, all the tests show negative for arthritis, but she has all the arthritis pains, rather badly.

Sad news in our community. Kay Lee (Tim Lee's wife) had a stroke last week. As you probably heard, they are retiring and had shipped off their heavy freight and were due to leave next week. However, although still not in good shape they are planning to fly back right away.

Speaking of retirement, the Foltas also retire this month, but I understand it is slightly the reverse of the Grubbs: it is John who cannot make up his mind what to throw away, much to Ruth's frustration.

Every best wish to you both. It was great to have the all-too-few visits with you this past winter.

Ever,

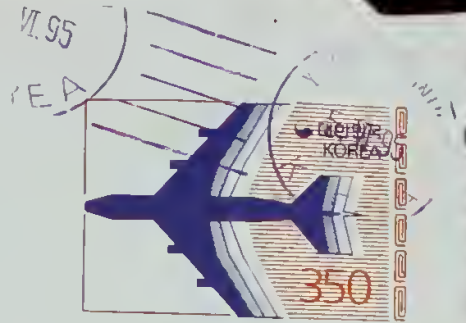


Horace G. Underwood

TO OPEN SLIT HERE FIRST

보내는 사람
From

Dr. Horace G. Underwood
Yonsei University
Seoul, Korea, 120-749



받는 사람
To

Dr. Samuel Moffett
150 Leacock Lane
Princeton, N.J.
U S A

AEROGRAMME

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June 21, 1995

Dr. Samuel Hugh Moffett
150 Leabrook Lane
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Dear Sam:

Having just returned to the campus from three delightful weeks on the beach at Hilton Head Island, I am delighted to read your letter of June 7 that reports on your attendance at the Christian Theological Consortium Planning Meeting held in Torrance, California, under the sponsorship of Educational Resources and Referrals - China.

I am glad to know of the marvelous opportunities that are unfolding at Beijing University for a Christian academic witness. If and when the time comes for nominees from this institution to lecture there with institutional backing, I hope that you or someone else will let me know. I think PTS definitely should be involved.

With gratitude for your representing us at this important meeting, and with warmest regards, I remain

Sincerely yours,

Thomas W. Gillespie

TWG: jr

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1995

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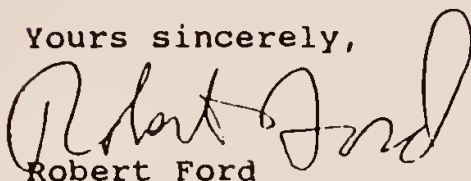
Dear 1995 YDS-BDS Reunion Attendees,

I am delighted to enclose a copy of the class photograph from the class reunion taken back in May for your enjoyment. There is no charge.

I am also enclosing a list of the persons shown in the photograph. Do let me know immediately if we have perpetrated any howlers -- at least I could get them fixed before they go into the next Spectrum!

Once again, I must add that it was a great pleasure to have been able to host you here on the quad during Reunion. I found it exhilarating. And, judging from the responses to the questionnaire which you have been indulgent enough to return, I take it that nearly everyone had a rewarding time. My staff and I thank you for your kindness in saying so. All best wishes to you.

Yours sincerely,



Robert Ford

encl.

A BOOK REVIEW

Presbyterians in World Mission: A Handbook for Congregations, Revised Edition, 1995, 147 pages.

By: G. Thompson Brown

Publishers: Columbia Seminary Press

Reviewer: Samuel H. Moffett

Presbyterians in particular, and anyone with a concern for missions will welcome this timely revised and updated edition of Dr. Brown's 1987 *Presbyterians in World Mission*. Though aimed at Presbyterians to rekindle an awareness of missionary relevance and urgency in their congregations, it is a wake-up call to all America's flagging mainline denominations. It is not just a reminder of past heroics, it is a challenging, easy-to-read presentation of today's global realities.

Its optimism about western Christian missions is refreshing. Brown glories in the rise of the "third world" churches. He fully acknowledges the historic transition from "mission" to "church" in the "mission field" (p. 47 ff.), and the amazing shift in only 100 years from a world in which 82% of all Christians were in the white, western "first world," to the present where more than 50% are now in the "third world" (p. 97). But his incisive accounts of what American Presbyterians are still doing in missions around the world is a reassuring report of the continuing vitality of overseas missionary outreach in at least one American denomination.

Quoting Karl Barth's statement, "The Great Commission is truly the most genuine utterance of the risen Jesus," Brown moves with fair-minded balance and clarity between Bible and history, theory and method, analysis and statistics, evangelism and social responsibility, liberation theology and church growth.

The first three chapters are biblical and theological. The author firmly grounds the theology of mission in the authority of Jesus Christ as revealed in the Scriptures. The missionary message is that God sent His Son into the world, once and for all. This is "good news," he writes, "not good advice." It is unique, unequivocal, and not to be compromised.

Chapter four is for Presbyterians--a thumbnail sketch in 13 pages of American Presbyterian mission history. It is worth the price of the whole book for anyone asked to interpret to a Presbyterian congregation our missionary heritage.

The next four chapters (pp. 47-107) bring the story up to today with an ecumenical bird's eye-view of changing patterns in world mission. He describes "four stages," and proposes a fifth. The first four models are: the Mission (to establish the Church); the Missionary Church, established by missionaries; the Church/mission, as the national church becomes independent of the missionaries; and the Church-Based Mission. In this latter stage, mission becomes a two-way, church to church movement, based neither exclusively in the west, east, north or south, but in national churches around the world. Problems with that pattern, however, have surfaced, as others have pointed out, and suggest to Brown a further change. From "church to church" mission, to a "churches to the world" model in which churches anywhere in the world cooperate in mission with anyone else to any-

where in the world where mission is needed. He goes on to describe what this might mean in his next three chapters, first to missionaries (chap. 6), then to mission policies (chap. 7), and then to the world (chap. 8). This chapter is a gem. It gives us the state of "World Christianity Today," after nearly 2000 years of Christian mission. Don't miss the four tables of the latest statistics: "Christianity and the Religions," "Denominational Families," "Protestants," and "Christians on Eight Continents." The book is immensely practical, full of charts and appendices for congregational use, and pithy summaries of unfinished tasks. For Presbyterians it includes helpful guides to link mission committees to their denominational mission agencies. He gives deserved credit to the denomination's mission base in the Worldwide Ministries Division in Louisville, and reminds us of the value of such approved ancillary organizations as the Presbyterian Frontier Fellowship, the Medical Benevolence Foundation, and the Outreach Foundation, each with a special focus for designated giving.

The appendices begin with an outline of the Biblical basis of mission, a firm theological foundation for the 2000 year-old but never outdated challenge, "Go ye into all the world..." Another appendix presents a year-round plan for a congregation's mission committee. And there are six pages of suggestions of books on missions and other resources for a local church library.

Who could better write so useful and challenging a book than the author. Brown was born in China of missionary parents, served as a missionary to Korea, was called to head the Division of International Mission of the former "Southern Presbyterian" Church, and is still active as professor emeritus of missions at Columbia Theological Seminary, in Decatur, Georgia.

For almost ten years this has been the best book available on American Presbyterian missions. Now it is better than ever. Don't miss it.

Retail price is \$11.95. For a limited time (until October 31) can be ordered at the reduced price of \$6.00 from CTS Press, Columbia Seminary, Box 520, Decatur GA 30030. Phone: (404) 289-8952.

WANTED - MISSION PROFESSORS

Due to a number of retirements and one untimely death, a number of PCUSA seminaries are in the process of seeking professors of mission and evangelism.

The University of Dubuque Theological Seminary is seeking a professor of mission and evangelism as a replacement for David Scotchmer who died on February 25.

Austin Theological Seminary is engaged in a search process for a successor to John R. "Pete" Hendrick, Professor of Mission and Evangelism until his retirement in July.

San Francisco Theological Seminary is seeking to replace Ben and Carol Weir who have served jointly in the position of evangelism and mission.

Union Theological Seminary in Virginia will be engaged in a search for the position of professor of missiology with the retirement of Kenneth Goodpasture in 1996.

Princeton Seminary will be seeking a professor of mission and ecumenics with the imminent retirement of Alan Neely.

대한예수교
장로회 영락교회

Young-Nak Presbyterian Church

69, 2ND STREET, JUDONG
Seoul 100, Korea

Rev Kyung-Chik Han, Pastor Emeritus Phone 273-6301(O), 266-7772

Dec. 2, 1995

Dear Sam,

This letter is written by Donna in my place. I am dictating it.

Your Father's letters to his wife from the old days was most interesting. I was too young in those days to remember much. You see, your father retired from that region and Mr. William Blair took your father's place. So, he is talking about the situation in the Soon An area. I remember, though, that I went to a Union meeting in Sung Yai in which they met once a month — 5 village churches united in those services. I used to make a speech which somebody else wrote for me.

You see, my second cousin, Pyung Chi, was in the second class in Pyong Yang Seminary. He's the one who knew many Chinese classics and taught us what he learned in Chinese thoughts. We learned about Confucius before we learned about Christ.

Dec 2, 1995

대한예수교
장로회 영락교회

Young-Nak Presbyterian Church

69, 2ND STREET, JUDONG

Seoul 100, Korea

Rev Kyung-Chik Han, Pastor Emeritus Phone 273-6301(O), 266-7772

Well, I am still alright. I am 94 years now, but - after living this long - I am still grateful. Our church here is building another building which will accomodate 5,000 or more. It is started, but won't be completed until one year from now.

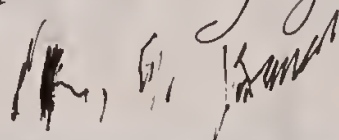
This year is the 50th year after the founding in 1945. So we are commemorating our former pastors and elders - about 50 of them are coming to this celebration. Hewon and his wife are also here. I am invited to the celebration, too.

Well, I must stop here.

Thanks for your beautiful letter. It is my prayer that you might live long enough to write all of the story of Jesus in this part of the earth. It is also my prayer that you and your wife remain healthy and live long.

I would like to see you again!

Very sincerely yours,



대한예수교 영락교회
장로회

Young-Nak Presbyterian Church

69, 2ND STREET, JUDONG

Seoul 100, Korea

Rev. Kyung-Chik Han, Pastor Emeritus Phone: 273-6301(O), 266-7772

Dec. 2, 1995

Dear Eileen and Sam,

Now Donna will write a few words for herself and Hewon.

We are so pleased to have found Arrabague improved again from 2 months ago. Although very frail, he has gained a few pounds and seems much more alert. He actually has some very good hours each day. Tonight we will go to a banquet. ~~tonight.~~ Tomorrow is a special worship service and then there are activities each day until the Thurs. culmination of the specially written and composed Cantata.

We will stay until the 13th - then hurry home to prepare for Christmas! Please consider this our Christmas card greeting to you!

Thanks for the letters. You brought our loved one joy and good memories.

Donna

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Partners in ambiguity

Uncertainty over missionary role adds to PCUSA unrest

BY CARL F. H. HENRY

Controversy over "reimagining" of the Christian world mission, which already has led to mainline Presbyterian membership losses, erupted into fervent debate in the July issue of the *International Bulletin of Missionary Research*.

Stanley H. Skreslet of the Evangelical Theological Seminary in Abbasiya, Cairo, Egypt, criticized the Presbyterian Church (USA)'s elevation of the term "partnership" into a dominant premise of mission theology. Partnership in practice, he protested, leads to less personal evangelism and fewer lifetime missionaries.

Between 1991 and 1993 the roster of long-term PCUSA co-workers and mission specialists fell 23 percent and no program is proposed to replace retiring full-time workers. Numerical targets for long-term missionaries have "completely disappeared," Mr. Skreslet noted. Ambiguity over mission priorities and policy has accelerated unrest among PCUSA churchgoers.

Central to the debate is whether traditional Christian mission practice is "colonialist" and "imperialist." The denominational periodical *Church and Society* has emphasized partnership, which means not only ecumenical interchurch relationships but also solidarity with the poor and disadvantaged, and ecological initiatives.

Rejection of the colonialism of Western nations and churches has gone along with emphasis on the "Two-Thirds World's" right of self-determination, and Marxist theory has been sometimes not far out of view. The prospect of a unified multinational and multichurch global mission has paralleled the geopolitical romanticizing of a new world order.

One influential document by Bruce Gannaway now proposes to discard all images of mission carrying an "aura of authority" such as pioneer, evangelist, teacher, and church leader, even though some of these images have biblical precedent. Mr. Skreslet has blown the whistle on this attempt, however, by noting that partnership is not the primary aim of the apostles: One "guts the missionary program of Paul and the apostolic church" by

removing the images of preacher, pastor, evangelist, and leader that carry "a measure of authority."

Missionary statesman Samuel H. Moffett, author of *The History of Christianity in*

Asia, also has entered the fray by remarking that "partnership is not the key to mission. It is important, but partnership focuses on 'the church' whereas mission must focus on 'the unreached.' Partnership looks within, mission looks out at the world."

"The only key to valid, vital partnership," Mr. Moffett adds, "is a consensus in theology," including "a common determining base of absolute loyalty to Scripture as the defining authority and to Jesus Christ as the only Savior. Any wavering from that foundation leads not to partnership in mission but to disintegration of the church."



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Rev. ~~Hong Man Cho~~
Hong Man Cho

cause, logically, if the Church had the authority to assemble the Scriptures, she also has the authority to interpret them. And then the Reformation's doctrine of private interpretation is fallacious, and the true authority for a Christian is Scripture *and* Catholic tradition.

The Catholic Church is immensely blessed to have people such as these 11 writers entering her bosom. They are earnest truth-seekers; they love the Lord, believe the Bible, and yearn to live holy lives. It is telling that not one of them credits the Hans Küngs or Richard McBriens with inspiring them to enter the Church. Of course not: The doubting and dissenting theologians are not a converting force; if anything, they only give Catholics excuses for becoming de facto Protestants or leaving the Church altogether.

The Catholic Church is still in need of authentic renewal, not unlike what the Reformers at their best saw was needed. But the Reformers fumbled the ball. The tragedy of evangelicalism, says Kresta, is that it is "a reform movement that forgot the Catholic Church it was seeking to reform.... It generates fire but gets burned because it can't settle on a fireplace. It manages to convert many goats to sheep but leaves them wandering without the shepherds Jesus has appointed for them."

The Fireplace without the Fire is empty ritual and mere churchianity. The Fire without the Fireplace is chaos and hairsplitting and division. But with more converts like those in this book, we'll have a fine Fire, and we'll have it where Jesus wants it — in the Fireplace. ■

BRIEFLY REVIEWED

Essentials of the Faith: A Guide to the Catechism of the Catholic Church. By Alfred McBride. *Our Sunday Visitor Books*. 224 pages. No price given.

There are many studies of the *Catechism of the Catholic Church* (CCC) being published throughout the English-speaking world. Pastors, catechists, religion teachers, or ordinary Catholics who want a reliable, competent, spiritually nurturing, and commonsensical study guide to the CCC should try Fr. McBride's work.

This work has other things to commend it. First, it is well written. The language will afford the neophyte the opportunity to grasp the theological and spiritual significance of the CCC's teachings without having to drag out the *Dictionary of Theological German*, rumored to exist in theology departments all across Germany. Second, the book follows the design of the CCC itself. Such a close structural correlation between McBride's exposition and the CCC makes it easy to move from the exposition to the CCC and back — no small issue for a neophyte who might find the CCC's 803 pages somewhat overwhelming.

Third, the content of McBride's exposition is faithful to the CCC. McBride frames the question of revelation and its reception within the context of a love relationship with God. In love,

God reaches out to us, reveals Himself as friend, and invites us into a covenant relationship with Him. To lose sight of this fundamental context is to miss the most important element of the "big picture." Without this frame of reference, even a technically correct understanding of the CCC's content lends itself to distortion.

The Introduction contains useful information about the recent history of catechesis, the development of catechisms, and the overall purpose of catechesis. The beginner will appreciate the glossary of terms in each chapter. This enables one to build up a functional religious vocabulary drawn directly from the CCC. With a working vocabulary well established, it is possible to articulate the most basic tenets of the faith.

McBride brings understanding and insight into the study of the catechism for the ordinary Catholic. I highly recommend his work for adult study groups, high school religion classes, and introductory college and seminary courses.

Stephen F. Miletic

A History of Christianity in Asia, Vol. I: Beginnings to 1500. By Samuel Hugh Moffett. *HarperSanFrancisco*. 560 pages. \$45.

While much has been done to tell the story of Christianity in the West, the spread and development of the same Good News in Asia is not as well-documented. This is surprising because, as the present volume clearly shows, Christianity moved eastward across Asia as

new oxford review

early as it moved westward into Europe. In fact, the author reminds the reader that Christianity actually began in Asia and that its earliest history and first centers were Asian.

The comparative paucity of available sources, a reason for the neglect of the Asian dimension of Christianity, has now been remedied with the publication of Moffett's important book, which covers the early period of the spread of Christianity in Asia — from the time of the apostles to about 1500. The book also interprets certain events and developments from a fresh perspective. The result is a work that provides both pleasurable reading and valuable information. Moreover, the author provides copious notes, allowing the reader to follow up on Moffett's sources. This is a much-needed book, and one looks forward to the author's next volume on the history of Christianity in Asia.

Santiago Sia

Heidegger and Christianity. By John Macquarrie. *Continuum*. 155 pages. \$19.95.

The philosophy of Martin Heidegger is controversial on a number of grounds. One is the philosopher's collaboration with the Nazis; another is his active contempt for English-speaking concerns about linguistic clarity. Yet another is his ambiguous relationship with Christianity: While some theologians have attempted to use him as St. Thomas Aquinas used Aristotle, others have detected in him a veiled but in-

grained hostility to Christian faith.

In his Hensley Henson lectures, recently delivered at Oxford, John Macquarrie, without presuming to "conscript" Heidegger into the church, attempts to read his thought as "highly compatible with Christianity." Macquarrie begins by citing the importance of the temporal and the historical in contemporary thought — our tendency to see everything as swept along in a flux of becoming. Thus philosophers have treated metaphysical systems as historical products. One source of this climate of opinion is Nietzsche, who proclaimed the death of God and the descent of civilization into relativism and nihilism, while calling for the creation of "new values" by human self-assertion. Macquarrie's attempt to free Heidegger from the atheist historicism of Nietzsche distinguishes between Heidegger's early works, such as *Being and Time* (1927), and the works written after Heidegger's "turn," such as the "Letter on Humanism" (1947) and *The Country Path* (ca. 1949). Macquarrie sees Heidegger's "furthest departure from Christianity" in the metaphysics of rebellion and nihilistic love of death suggested by the earlier works, but is troubled by the denial of individual responsibility that pervades the entire corpus.

Yet Macquarrie sees elements in Heidegger's later philosophy that can be turned to Christian purposes. One of them is his rejection, in opposition to Sartre's atheism, of the maxim that man is the measure of all things. Another is his language about the self-giving of Being and his endorsement of the Pietist maxim that to think is to thank. Yet another is his increased respect for the world's "in-

trinsic dignity and beauty," after treating the world as a toolbox in *Being and Time*. Last is his frequent remark, toward the end of his life, that "only a God can save us" (it is not certain that Macquarrie is entitled to this capital "G"). Macquarrie also discovers some points of contact, although also some differences, between Heidegger's thought and the mysticism of Plotinus and Meister Eckhart.

Heidegger's thought, particularly in his later years, is as ambiguous as it is suggestive. We cannot expect any well-defined Heideggerian doctrine — about God, human nature, or anything else — to be reconciled or contrasted with the doctrines of Chris-

Third Annual
AQUINAS/LUTHER CONFERENCE

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Banquet Address:
Leonard Klein

Summation:
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Nov. 2, 1995



IN MEMORIAM

EDWIN H. RIAN

April 27, 1900 - August 22, 1995

November 2, 1995

Princeton Theological Seminary
Miller Chapel

Edwin H. Rian
Theologian and Educator
April 27, 1900 – August 22, 1995

Order of Worship

- Harp Prelude
- Call to Worship
- * Opening Hymn #142 (*blue book*)
"All hail the power of Jesus' name!" *Coronation*
- Prayer of Adoration
- Prayer of Confession
- Assurance of Pardon
- * Hymn #210 (*blue book*)
"Our God, our help in ages past" *St. Anne*
- Harp Solo "Remembrance" *H. Renie*
- Scripture Psalm 139:1–18
Romans 8:31–39
John 14:1–7
- Words of Tribute
- Soprano Solo "Alleluia" *W. A. Mozart*
- Prayers of Thanksgiving with the Lord's Prayer
- * Hymn #466 (*blue book*)
"O for a thousand tongues to sing" *Azmon*
- Benediction
- Organ Postlude: "Toccata & Fugue" *Widor*

The family of Edwin H. Rian cordially invites you to a reception
in the Private Dining Room in the Mackay Campus Center
immediately following the service.

* *Congregation Standing*

Edwin H. Rian was born and grew up in Minneapolis, Minnesota. He graduated from the University of Minnesota in 1924, studied at the University of Marburg in Germany, and graduated from Princeton Theological Seminary in 1927.

Dr. Rian, whose ministry was largely devoted to education, had a career that spanned nearly half a century. He was assistant pastor of New Jersey's Westfield Presbyterian Church from 1929 to 1930, and then served as one of the founders and president of Westminster Theological Seminary in Philadelphia from 1931 until 1947, when he left the Orthodox Presbyterian Church to become general secretary of the Christian University Association.

In the years following, Dr. Rian served as vice president of Trinity University in San Antonio, Texas, and Beaver College in Jenkintown, Pennsylvania. He also served as president of Jamestown College in Jamestown, North Dakota, as well as Biblical Seminary and the Institute for Educational Planning, both in New York City. He returned to Princeton Seminary in 1967 as assistant to then-president James McCord, a position he held until 1979, three years before his official retirement.

The Edwin H. Rian Alumni/ae Lectureship, held annually at the Seminary's reunion gathering, is named to honor him (his life story and papers are in the Seminary archives), and a scholarship fund for Princeton Seminary students is being established in his name.

Dr. Rian was the author of five books and numerous articles and pamphlets, including a study of the Presbyterian conflict of the late 1920s, *The Presbyterian Conflict*, which is widely regarded as one of the best accounts of that turbulent time. He received numerous honorary degrees and awards in his lifetime.

Marian Schall Rian, his wife since 1929, predeceased him by one year. He is survived by his daughters, Roanne Gertrude Pulliam, Abigail Rian Evans, and Marian Rian Hays, ten grandchildren and five great-grandchildren, and his sister, Gertrude Moore.

Dr. Rian's association with Princeton Theological Seminary spanned six decades, and six members of his extended family are graduates of the Seminary. To the end, his Christian faith was unshakable.

His unpublished memoirs close with two passages of Scripture which epitomize that faith: "Thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy mind.... Thou shalt love thy neighbor as thyself;" (Matthew 22:37,39) and "God was in Christ reconciling the world unto himself;" (11 Corinthians 5:19). Rian wrote, "That is the wonderful message of the Gospel of reconciling the whole world unto God. I finish with a song in my heart: 'O for a thousand tongues to sing my dear Redeemer's praise.'"

Edwin H. Rian
Theologian and Educator
April 27, 1900 – August 22, 1995

Order of Worship

Harp Prelude		
Call to Worship		
* Opening Hymn #142 (<i>blue book</i>)		
	"All hail the power of Jesus' name!"	<i>Coronation</i>
Prayer of Adoration		
Prayer of Confession		
Assurance of Pardon		
* Hymn #210 (<i>blue book</i>)		
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Harp Solo	"Remembrance"	<i>H. Renie</i>
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Words of Tribute		
Soprano Solo	"Alleluia"	<i>W. A. Mozart</i>
Prayers of Thanksgiving with the Lord's Prayer		
* Hymn #466 (<i>blue book</i>)		
	"O for a thousand tongues to sing"	<i>Azmon</i>
Benediction		
Organ Postlude:	"Toccata & Fugue"	<i>Widor</i>

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Participants

Marian Rian Hays
Member, San Diego Chamber Orchestra

James F. Armstrong
Dean of Academic Affairs,
Helena Professor of Old Testament Language and Exegesis,
and James Lenox Librarian
Princeton Theological Seminary

Thomas W. Gillespie
President and Professor of New Testament
Princeton Theological Seminary

Abigail Rian Evans
Associate Professor of Practical Theology
and Director of Field Education
Princeton Theological Seminary

Thomas Evans
Associate Pastor
First Presbyterian Church, Idaho Falls, Idaho

Angela Dienhart Hancock
M.Div. Senior
Princeton Theological Seminary

Ushers

Dr. and Mrs. Richard S. Armstrong
Dr. Armstrong is the Ralph B. and Helen S. Ashenfelter Professor
of Ministry and Evangelism Emeritus at the Seminary.

Dr. and Mrs. Samuel H. Moffett
Dr. Moffett is the Henry Winters Luce Professor of Ecumenics
and Mission Emeritus at the Seminary.

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A Challenging Biography

MY PERSIAN PILGRIMAGE: An Autobiography, Second Edition, by William McElwee Miller, William Carey Library, 1995, paperback, 392 pages plus 16 pages of photos.



Samuel Moffett writes in his Foreword "William Miller came from a 'generation of giants' that gave as its legacy to church history what many have called the greatest Christian movement of the last two centuries—the modern missionary movement. His own life span of a hundred years covers fully half of that period, and this book is his moving account of a spiritual pilgrimage in the most resistant field to Christian witness on earth, the Muslim world." If ever there were a modern-day Apostle Paul, it was William Miller, apostle to

Iran. A man supremely gifted in evangelizing Muslims, Miller carries the reader into every corner of Iran and introduces the men who came to Christ during those astonishing forty-three years. If ever there was an antidote to "you can't win Muslims to Christ," these stories will dispell the reader's unbelief.

WCL243-3 •Retail \$21.95 •Disc \$15.50 •Whsl (\$12.07)

REACHING THE WORLD NEXT DOOR: How to Spread the Gospel in the Midst of Many Cultures, by Thom and Marcia Hopler, InterVarsity Press, 1993, paperback, 245 pages.

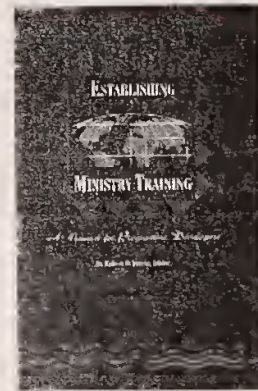
We live in the midst of many ethnic and cultural groups. Neighbors and nearby neighborhoods are as likely to be Korean or Polish or Indian or Hispanic or Black as they are to be white. In addition, our society is broken into many other types of groups. There are professions, extended families, volunteer associations, age groups—each with its own set of values, behavior patterns and communication networks. For those who want to spread the good news of Jesus Christ this means we will need to adopt new strategies that are very different from the ones we used in a homogeneous, middleclass society. Thom and Marcia Hopler first look to the wide variety of models portrayed in the Bible for reaching across cultures. Then they examine how we can apply these principles in our highly technological, urbanized and diversified society.

IVP661-5 •Retail \$11.99 •Disc \$9.00 •Whsl (\$7.63)

World Evangelical Fellowship

Missionary Training Series

ESTABLISHING MINISTRY TRAINING: A Manual for Programme Developers, Robert W. Ferris, Editor, William Carey Library, 1995, paperback, 208 pages.



In this manual the editor and his colleagues walk educators and trainers through the path to start new ministry training programs, as well as to strengthen existing ones. In February, 1994, the World Evangelical Fellowship Missions Commission convened the International Missionary Trainers' Seminar at the U.S. Center for World Mission in Pasadena. This book is the result and focuses particularly on missionary training, the underlying concepts and how their applications directly relate to every form of ministry training.

WCL262-X •Retail \$11.95 •Disc \$10.25 •Whsl (\$8.96)

PREPARING TO SERVE: Training for Cross-Cultural Mission, By C. David Harley, William Carey Library, 1995, paperback, 176 pages.

Although concern for training missionaries is as old as the modern missionary movement, progress in providing that training has been slow, particularly in the Two-Thirds World. Until the last decade little attention had been given to the preparation of cross-cultural missionaries. Today, however, it is a different matter. Since the World Evangelical Fellowship Missions Commission initiated a consultation in Manila in June 1989, there has been heightened interest in cross-cultural missionary training, both in the West and in the Two-Thirds World. Dr. David Harley's book will make a valuable contribution to the growing literature in this area. It is not meant to give an in-depth study of any particular area, such as educational theory, missiological study or designing a curriculum, but provides a comprehensive introduction to cross-cultural missionary training.

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Continued on page 55

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Director

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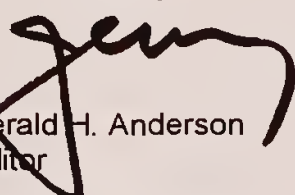
October 23, 1995

Dear Colleague:

We plan to publish a list of "Fifteen Outstanding Books of 1995 for Mission Studies" in the January 1996 issue of the *International Bulletin of Missionary Research*. This will be limited to books in English. Your wide acquaintance with recent literature in the field of missiology can be especially helpful to us in making our selections.

Will you please indicate below your nominations of twelve books published during calendar year 1995? You are one of only 25 scholars to whom we are sending this request, and your reply is needed within two weeks. Enclosed is a copy of the selection for 1994 that we published last year. Thank you for your suggestions.

Yours faithfully,


Gerald H. Anderson
Editor

<u>Author/Editor</u>	<u>Title</u>	<u>City/Publisher</u>
1. _____	_____	_____
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the status of Scripture

The Scripture

Norman E. Thomas, ed. Classic Texts in Mission + World Christianity, Maryknoll, N.Y.: Orbis Books, 1995 \$29.95

Hartmann, Steven. Perspectives on the World As Mission: A Study Guide (1995) Pasadena via Carey 1995 \$10.95

Cox, Harvey, Fire from Heaven, The Rise of Pentecostal Spirituality + the Reshaping of Religion in the
Twenty-First C. (Reading, MA: Addison-Wesley, 1995) \$23.05

Mirman^{S.} Taylor, Anti-Judaism + Early Xn Identity: A Critique of the Scholarly Consensus. (London: E. J. Brill, 1995) \$56.-

Gondzwarc, Bob, and Harry de Lange. Beyond Poverty + Affluence: Toward an Economy of Care...
(tr. + ed. Mark R. Vander) (West Rapids, MI: Eerdmans, 1995) \$15.00

Brennan, Patrick J., Re-Imagining Evangelization (NY: Crossroad, 1995) \$13.95

Emmett, Chad F. Beyond the Border: Christians + Muslims in Nigeria (Chicago IL: U. of Chicago Press, 1995) \$22.-

Lodwick, Kathleen L. Educating the Women of Harbin. The Career of Margaret Munger in China 1915-1942
(Lexington, KY, U. Press of Kentucky, 1995) \$35.00

Reheh, Mirai, I Am A Palestinian Xn (Minneapolis, Minn.: Fortress Press, 1995) \$12

Anderson, Gerald M. et al. Mission Legacies: Prosopography Studies of Leaders of the Modern Missionary Movement.
(Maryknoll NY: Orbis Books, '95) \$36.50

Newkirk, Leslie. Proper Confidence. Faith, Doubt + Certainty in Xn Discipleship (West Rapids: Eerdmans, 1995) \$7.99

(over)

Arden. Sherril Ann. Muslims in India: Continuities, Changes, Dilemmas (New Delhi: ASA Publications, 1997) \$22.00

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Holwerda, David E., Jesus & Israel: One Covenant or 2? (Gr. Rapids MI: Eerdmans, '95) \$12.99

Snyder, Howard A., Earth Covenant: The Struggle for the World's Soul (Nashville TN: Abingdon Press, '95) \$20.95

Jongeneel, Jan A.B., Philosophy, Science & Theology of Man in the 19th + 20th Centuries. A Methodical
Encyclopedia, Part 1: The Philosophy & Science of Man
(Frankfurt/ NY: Peter Lang, '95) *52.75.

Federschmidt, Theologie aus asiatischen Quellen. Der theologische Weg Chuang-Tseu Sungs ...
(Münster. Lit Verlag, '94)

Fifteen Outstanding Books of 1994 for Mission Studies

The editors of the INTERNATIONAL BULLETIN OF MISSIONARY RESEARCH have selected the following books for special recognition of their contribution to mission studies in 1994. We have limited our selection to books in English, since it would be impossible to consider fairly the books in many other languages that are not readily available to us. We commend the authors, editors, and publishers represented here for their contribution to the advancement of scholarship in studies of Christian mission and world Christianity.

- Anderson, Gerald H., Robert T. Coote, Norman A. Horner, and James M. Phillips, eds.*
Mission Legacies: Biographical Studies of Leaders of the Modern Missionary Movement.
Maryknoll, N.Y.: Orbis Books. \$34.95.
- Burrows, William R., ed.*
Redemption and Dialogue: Reading *Redemptoris Missio* and *Dialogue and Proclamation*.
Maryknoll, N.Y.: Orbis Books. Paperback \$19.95.
- Conn, Harvie M.*
The American City and the Evangelical Church: A Historical Overview.
Grand Rapids, Mich.: Baker Book House. Paperback \$15.99.
- Cook, Guillermo, ed.*
The New Face of the Church in Latin America: Between Tradition and Change.
Maryknoll, N.Y.: Orbis Books. Paperback \$19.95.
- Cox, Harvie.*
Fire from Heaven: The Rise of Pentecostal Spirituality and the Reshaping of Religion in the Twenty-first Century.
Reading, Mass.: Addison-Wesley Publishing Co. \$24.
- Ernst, Manfred.*
Winds of Change: Rapidly Growing Religious Groups in the Pacific Islands.
Suva, Fiji: Pacific Conference of Churches. Paperback \$15.
- Hiebert, Paul G.*
Anthropological Reflections on Missiological Issues.
Grand Rapids, Mich.: Baker Book House. Paperback \$16.99.
- Newbigin, Lesslie.*
A Word in Season: Perspectives on Christian World Missions.
Grand Rapids, Mich.: Eerdmans Publishing Co., and Edinburgh: Saint Andrew Press. Paperback \$14.99.
- Renault, François.*
Cardinal Lavigerie: Churchman, Prophet and Missionary.
London and Atlantic Highlands, N.J.: Athlone Press. £32/\$60.
- Ross, Andrew C.*
A Vision Betrayed: The Jesuits in Japan and China, 1542-1742.
Maryknoll, N.Y.: Orbis Books, and Edinburgh: Edinburgh Univ. Press. \$34.95/£29.50.
- Scherer, James A., and Stephen B. Bevans, eds.*
New Directions in Mission and Evangelization 2: Theological Foundations.
Maryknoll, N.Y.: Orbis Books. Paperback \$18.95.
- Shank, David A., and abridged by Jocelyn Murray.*
Prophet Harris, The "Black Elijah" of West Africa.
Leiden: Brill. \$120.
- Thorogood, Bernard, ed.*
Gales of Change: Responding to a Shifting Missionary Context. The Story of the London Missionary Society, 1945-1977.
Geneva: WCC Publications. Paperback Sfr 27.50/\$17.90/£11.90.
- Van Engen, Charles, and Jude Tiersma, eds.*
God So Loves the City: Seeking a Theology for Urban Mission.
Monrovia, Calif.: MARC/World Vision. Paperback \$21.95.
- Yates, Timothy.*
Christian Mission in the Twentieth Century.
Cambridge: Cambridge Univ. Press. £35/\$59.95.